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# CALVINIST CONTACT

35th YEAR OF PUBLICATION, No. 1744

MAY 23, 1980

## RES assembly faces multiple challenges at Nimes

Faced with perhaps greater challenges than at any time in its 34-year history, the Reformed Ecumenical Synod (RES) will convene on July 15 in the city of Nimes in Southern France. The one all-inclusive challenge will be to stand in unison and fulfill its task in the service of God on the basis of the Reformed confessions.

This united stand is being seriously threatened both from within and from without. The agenda materials that will be distributed to the delegates this week contain a communication from the Orthodox Presbyterian Church (N.A.) that calls in question whether the Reformed Churches in The Netherlands (RCN) still qualify for membership. Two issues are the continued membership of the RCN in the World Council of Churches and the alleged lack of faithful discipline in the Dutch churches in the face of doctrinal heresy.

A new element in the picture is the recent "appeal" of the General Synod of the RCN to the local churches to accept homosexual members "in their homosexual disposition and the practice thereof." Criticism of this decision has been voiced in the Dutch church itself. Criticism against this appeal has arisen also in the Christian Reformed Church in North America. A recent editorial in *The Banner* scores the Dutch churches because they took this decision before they reached a judgment concerning the biblical data on homosexuality. The editorial objected also that the decision seems to leave the question of homosexuality to private judgment, and that a decision which can endanger inter-church fellowship was taken without consultation with the RES or the Christian Reformed Church with which the RCN is in "ecclesiastical fellowship." The editorial mentions that a

Dutch spokesman stressed that the "synod did not make a declaration in which homosexual practice was either to be condemned or approved." Because of these tensions, the RES Nimes 1980 will be faced squarely with the question of its confessional identity.

The debate is also carried on in theological discussion. The forthcoming issue of the *RES Theological Forum* contains a lengthy debate on the teaching in the Reformed confessions on the true and false church and on the need and right of secession. Dr. H. Weijland, author of the essay and Stated Clerk of the RCN, contends that there has been a narrowing in the course of history of the limits that warrant church secession. He questions whether the references in the Belgic Confession about the need to withdraw from the "false church" apply to an ecumenical body which tolerates false teaching. A number of respondents take opposite views on the issue.

At the same time, the synod will face a challenge to act out the Reformed Christian faith in the midst of the social issues of the day. A lengthy report on "The Church and Its Social Calling" asks the synod to accept full social responsibility in "a visible, beckoning, hope-giving, guiding sign of the shalom of the kingdom." The report sees the task of the church as fourfold:

- To preach the Gospel of the kingdom and win the world for Christ.
- To intercede for the world.
- To serve the world in diakonia.
- To mobilize, equip and train its members for their mission in the world.

Additional challenges — in theology, mission, diakonia and lifestyle — will be presented to the synod by various synodal committees and from a number



Summer weather brings all of us outdoors. Thousands of Reformed Christians take summer vacations and spend some time at the cottage or at a campsite. Calvinist Contact is attempting to respond to that need by including an eight-page Camping supplement in this issue. It will hopefully be expanded next year to include other forms of summer activities.

of conferences to be held prior to the synod. In the past, the synod has assigned extensive tasks to its (internationally constituted) committees without always providing adequate budgetary provisions for the committees to execute the tasks. This synod will now be asked to enable the committees to fulfill their assignments. Thus the added challenge of a larger

budget will also face the delegates in Nimes.

Current registration for the synod indicates that the attendance at Nimes will be somewhat greater than at Cape Town four years ago. The synod will be preceded by three special meetings: one on missions, another on youth work and a third on theology. Synod will adjourn on July 25.

## B.C. Labour Board exempts CLAC supporter "by reason of his religious beliefs"

The British Columbia Labour Relations Board has finally decided to exempt John Vroom of Maple Ridge, B.C., from membership in the Canadian Union of Public Employees (CUPE). The board ruled in his favour since "by reason of his religious beliefs, he is opposed to joining, or belonging to, a trade union" such as CUPE local 622.

Mr. Vroom is a member of the Maple Ridge Christian Reformed Church and a supporter of the Christian Labour Association of Canada. He is employed as a design technician with the District of Pitt Meadows which has a collective agreement with CUPE.

In granting the exemption, the Board reversed its negative decision of March 6, 1979, when, without holding a public hearing, it ruled that "the board is not sufficiently satisfied" that the religious beliefs of Mr. Vroom place him in conscientious conflict with all trade unions. In its precedent-setting Straub decision of 1976, the board had ruled, among other things, that an applicant

"must be opposed to any and all trade unions" in order to be exempted from membership in a trade union "by reason of his religious beliefs." The board issued that ruling, even though the Code states that an employee must be opposed to joining "a trade union."

Mr. Vroom had filed an application for exemption in July, 1978, pursuant to section 11 of the B.C. Labour Code on the ground that his Christian convictions do not permit him to be a CUPE member. In support of his application, Mr. Vroom stated: "Specifically, with respect to trade unionism, I believe that my time at work must also reflect my commitment to the Christian faith. My relationship with my fellow employees and my employer must also reflect the concepts of love and commitment as taught by the Scriptures and Jesus Christ. A union which claims to be my representative before my employer must reflect these ideals as well, and I am forced to conclude that CUPE local 622 does not acknowledge Jesus Christ as the Lord of Life."

"Supporting a union is not, in my opinion, merely paying a fee for a service, but entails support of a program and aims based on certain religious beliefs whether Christian, Marxist, Atheist or humanist in a general sense. Accordingly, I cannot accept that I have to deny my religious convictions as a condition of employment."

At the request of Mr. Vroom, the Committee for Justice and Liberty immediately appealed the board's unfavourable ruling of March 6, 1979. On the basis of the board's denial of natural justice and a 17-page legal brief, he had already sent in on November 22, 1978, Gerald Vandezande urged the board to reconsider its negative decision. He also requested that it schedule a proper hearing at which the parties involved and their spokespersons could present their evidence, cross-examine the witnesses and submit their legal arguments.


For some unknown reason, however, the board decided not to hold a hearing

but have a board officer conduct another private interview with Mr. Vroom. This was done so the board could again appraise the merits of his beliefs. On the basis of this second appraisal, the board is apparently satisfied that Mr. Vroom now meets the criteria of the Labour Code. Accordingly, the board issued an exemption order.

As might be expected, CUPE was not too pleased with this unexpected outcome. Its lawyer took strong exception to the board's decision and requested that it be reconsidered and rescinded. However, the board has refused to do so, for, "except in rare circumstances, the board does not entertain an 'appeal of an appeal.'" CUPE may well appeal the board's refusal and rationale to the B.C. courts.

Meanwhile, John Vroom is thankful, and so is C.J.L., that he finally received a favourable decision, even though he had to wait more than 18 months. The wheels of justice sometimes turn slowly indeed.





# Viewpoint

## CRC Synod will adopt guidelines on marriage and divorce

Synod of the Christian Reformed Church holds its annual sessions in Grand Rapids, Mich. in three weeks. The 152 delegates will take over part of the Calvin College campus from June 10-20 to deal with matters pertaining to the church.

During the next few weeks — if the post office is co-operative — we will look at some of the major issues to be discussed by our church leaders. A quick glance at the 435-page Agenda reveals basically routine material. There are 21 reports from the denomination's boards and standing committees, there are 19 overtures which may provide some thought-provoking discussion, and there are the reports of six study committees which tend to provide most of the meat and public attention. Only four of those six provide any real substance.

There are reports on Dance and Christian Life, Marriage Guidelines, the Use of Member's Gifts, and Dr. Boer's Confessional-Revision Gravamen. The first two deal with our lives as Christians and how we react to the world around us when it comes to things such as dancing and divorce. The third looks at our relationship to our church and the importance attached to being a member

of the church. The fourth is a rather in-depth look at the theological question of reprobation as raised by retired missionary Dr. Harry Boer back in 1977.

Let us look for a moment at the report on Marriage Guidelines. Three synodically appointed study committees have looked at marriage during the past decade. This current report before synod was written by a committee of seven men and two women.

As with most reports which seek to offer guidelines, this report is idealistic. It does an effective job in relating the role of the church (ie. minister, consistory and entire congregation) to the areas of marriage, divorce and remarriage.

The committee came to these basic conclusions. It reaffirms the general biblical principle that divorce and remarriage constitute adultery. But it added that the church must deal pastorally with those who have failed to keep that biblical principle.

The report provides guidelines in four areas: in teaching young couples about the institution of marriage, in ministering to those whose marriages are in crisis, in counseling those who are divorced, and in dealing with those contemplating remarriage.

The Christian Reformed Church has

traditionally frowned on divorce, and she continues to do that. But she must also provide guidance to those whose marriages are crumbling and she must also be willing to minister to those who are divorced.

The report contains these four points: The Bible provides guidelines for marriage, not provisions for divorce and remarriage after divorce. Divorce, or remarriage after divorce, cannot be given general sanction, since the Bible gives no such sanction. Forgiveness and restoration are operative in instances of divorce and remarriage only when such actions are recognized as failure to live up to God's desire for marriage. Forgiveness is operative only after instances of sin and confession, not when promised in advance of anticipated sinful activity.

I referred to this report as being idealistic. Indeed it is and it should be. It points out the important role of the fellow believer in dealing with a friend's bad marriage. We must care for each other. We must make our neighbour's good marriage better, we must do everything we possibly can to avoid a divorce.

The report says: "The permanence of the marriage relationship lies at the heart of the biblical teaching on marriage. God wills a lifelong unity of

husband and wife in marriage."

That might seem hard to swallow for many of us. You and I both know couples whose marriage is so bad that it almost seems inhumane for them to continue to live together. Can it be God's will they will spend the rest of their lives together in marriage? The Bible says, Yes.

But there is sin in this world and there are heresies which destroy marriage such as selfishness, individualism, and humanistic secularism. Those things do result in broken marriages, they do yield divorce and the church has to deal with those situations.

The Committee on Marriage Guidelines recommends to Synod that the guidelines be sent to the individual churches to be used as they deal with family situations.

Those guidelines will be spelled out in further detail after they have been adopted or revised by synod. We will have a special Synod issue on July 4, two weeks after Synod ends.

Next week, we will look at another committee report and how it provides a Christian response to secular culture, especially in the area of dancing. That report will offer some very specific guidelines for young people . . . and the older folk, too.

Keith Knight

## Asian children have a difficult life

Johan D. Tangelder

# OUR FAITH, OTHER FAITHS

Last year was the International Year of the Child (IYC). For Asia, it had a special significance as fully half of its population of more than two billion is under 15 years of age.

Children have an important place in Asian families. For example, in the Philippines children are welcomed and loved almost at the point of overindulgence. Yet they are expected to have their share in providing support for the family. At an early age the child starts to carry water, care for the water-buffalo, look after babies, and do other small but necessary chores.

The young are subordinate to their elders and owe them respect. The youth acquire knowledge from the older members of the family. A teacher is esteemed for he or she symbolizes that most important task of preparing youth for their future role in family, society and nation. The responsibility for training children weighs heavily on parents; for in a real sense the future of their children is also their future. The security of the parents is tied to the future financial, social and emotional well-being of the children.

What impact did the IYC make upon Asia? Beyond the slogans and hoopla, 1979 turned out to be another difficult year for Asia's children. IYC's activities didn't reach beyond the cities. Last year also marked the 20th anniversary of the U.N. Declaration of the Rights of the Child, which affirms all children's entitlement to education, adequate nutrition and a healthy, caring environment. Despite this noble sounding declaration, Asia's children remain trapped in their poverty, malnutrition and lack of opportunity. A 13-year-old girl from the Philippines said

about her burdens: "I have a lot of responsibility. I look after my two sisters and two brothers all week while Mum and Dad are working. They only come on weekends. Dad leaves us 100 pesos (U.S. \$12) for expenses. I'm responsible for all of us then. I make all the decisions."

The global inflation fueled by OPEC's price increases, and weak economics have reduced the hope for a better future. Young people are hit by high unemployment caused by lower exports of manufactured goods to the West.

Since Asian nations have different levels of development, the levels of injustice and hardship vary greatly. Japan with its vast industrial complex reports an infant mortality of 10 per 1000 births, while countries like Afghanistan, Bhutan and Nepal have an infant mortality rate of 200 per 1000 live births.

Why such high infant mortality? Most deaths could have been averted through proper nutrition, good medical facilities, improved living conditions, sewage facilities and clean water supplies. Health education and stewardship courses would also be an important step in the right direction.

Extreme poverty conditions can lead to heart-breaking situations. Last year, more than 250 Sri Lankan babies were "exported" — mainly to Scandinavian countries. Most of these foreign adoptions were done illegally. According to the Deputy Minister of Social Services, J.L. Sirisena, infants are being sold by several women, masquerading as social workers. Said Sirisena: "The prices range between U.S. \$1,000 and \$3,000 . . . and illiterate parents are being cheated into parting

with infants."

Selling of children has become a last resort for desperately poor Sri Lankans. Scores of infants are abandoned every month in hospitals, railway stations and crowded urban areas. The government tries to prevent the sale of children. Yet it appears to make little progress. Local adoptive parents are not easy to find in Sri Lanka.

What hope can the church give to Asia's needy children? Conditions need to be fostered which will bring relief to young lives. The CRWRC and the Christian Reformed Board of World Missions have a fine opportunity to proclaim — in word and deed — the message of Jesus, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these"

(Matthew 19:14 N.I.V.).

As Christian Reformed agencies face the challenge, I hope that they will concentrate on one or two strategic countries. We are a small denomination. And as I see it, we are over-extending ourselves. Relief workers see young lives saved through feeding programs; where meals are provided for children, mothers are taught nutrition and health care. The same workers are also discouraged because they can reach only a few from the masses of children with their hungry eyes and bloated tummies. There is neither sufficient help nor funding available to make a real impact.

We cannot help all of Asia's children; but in the Lord's name we can reach out love and bring hope to some.

## CALVINIST CONTACT

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# LETTERS

## Bill 4 is a giant step backward in education

Dear Sir:

Public protest against Bill 4, a bill being considered by the Ontario Legislature to regulate the granting of academic degrees, has already had the effect of delaying second reading of the bill. Reformed Christians have played an important part in showing legislators that the bill is more than a broom tidying up the back porch.

Bill 4 was presented to the public as a necessary effort to rid Ontario of "degree mills," those shady operators who give degrees for money rather than hard study. But it turned out to be more than that: the bill was written by the Ministry of Colleges and Universities in so sweeping a way that it could wipe out independent post-secondary schools like Christian colleges, seminaries and Bible colleges. Without special permission it would even be illegal for schools like The King's College, or Calvin, Dordt or Trinity Christian colleges to "advertise a program of post-secondary study offered in or outside Ontario leading to a degree to be conferred by a person in or outside Ontario."

For a while it looked as though the bill would receive second reading already in mid-April and would then be enacted into law, even without the opportunity for public committee hearings, as occurs for minor noncontroversial legislation. Prompt and effective action by those who would be affected by the proposed law has changed that.

Bill 4 states that unless an institution "is by a special Act of the Assembly granted the authority to grant degrees," it cannot "grant degrees, or provide a program of post-secondary study leading to a degree to be conferred by a person in or outside Ontario." Very clear, very simple. It is publicly acknowledged that since 1967, the government has had the policy of not granting new degree charters for independent institutions. That is true, at least, for degrees in the arts and sciences. The government has recently indicated that they are likely to look with favour on some charters in the area of theology.

Nevertheless, seminaries like the Theological College of the Canadian Reformed Churches would need to apply to the Ontario government for a charter, and only if they received one would they be able to continue to provide a course of study for a degree. The same is true for Bible colleges.

The potential consequences for the Institute for Christian Studies are much more severe than for seminaries and Bible colleges. The institute is not mainly engaged in theological studies, and therefore would not easily be granted such a charter. The Institute gives a Master of Philosophy degree, a degree which is also given by the University of Toronto. That is where the problem lies. The government doesn't want any competition with its universities, and neither do the universities

want the competition. But without that so-called competition there will be only one kind of religious foundation offered to students who study the arts and sciences, and who study for professions like law, social work, engineering, and medicine. It is a religion that either denies God or limits Him to a private place of worship. That is why the government is quite willing to allow degrees in theology — study in theology can be done off in a side corner so that it does not affect other university studies.

The Institute for Christian Studies was founded because Reformed people strongly disagree with that way of looking at things. We confess that all of life is religion. Religion (either honouring God or denying Him) penetrates all studies, whether in the arts, sciences or professions.

So the Institute's very survival is at stake. As a result, we are asking Reformed people and other Christians to try to persuade the government to change the way it sees the issue. There are strong pressures on the Institute right now to settle for the right to grant degrees in theology. But the Institute is holding out to try to help Christian people change the way the government, the universities and the general public look at the nature of education.

A special problem concerns new Christian colleges which are in the planning stages. At the present time Bill 4 does not seem to leave room for the opening of new col-

leges. This affects the Ontario Christian College Association, and it affects the discussions within the Reformed Church of America about starting a Reformed Bible College at Camp Shalom as reported in the *Calvinist Contact* editorial of April 11. Public educational policy in Ontario, as elsewhere in Canada, seems to call for a small number of very large universities to serve all the people and all faith communities. This results in a monolithic system which impresses the worldview of secular liberal humanism on its work, and on the people within the system, and eventually on all of society.

This secular pressure is now also coming out in other areas of public policy. We see it in the monopolistic non-affiliation and subcontracting clauses which unjustly keep members of the Christian Labour Association of Canada from working on jobs in the construction industry. We also see it in the pressure the tax people are putting on Christian school supporters in Ontario. The introduction of Bill 4 is just another instance of this secularizing pressure in our society, a pressure we as God's people cannot afford to ignore if we wish to live lives of Christian wholeness.

The Institute for Christian Studies sees Bill 4 as not only presenting the need for the Institute to protect its own continued existence, but also as an opportunity for Christians and

others to try to open up the system and provide space for alternative religious-value groups to make a contribution to society. Therefore, the Institute is working together with many groups who have a similar interest, and is especially calling on Reformed Christians to make their voices heard. In addition to raising the issue in *Calvinist Contact*, the Institute is contacting all Christian Reformed churches, not only in Ontario but throughout the denomination. It has encouraged the Ontario Christian College Association to do the same in Ontario. Together they are requesting the churches to give special attention to this problem on Sunday, May 18. We urge you to pray fervently that God will not allow a door to be closed on those who wish to witness to His name through distinctive Christian colleges and universities. We also ask, especially the residents of Ontario, to write to: the Hon. Dr. Bette Stephenson, Minister of Education and Minister of Colleges and Universities, to Premier William Davis, and to their local M.P.P. Letters to all of these people can be addressed to: the Legislative Buildings, Queen's Park, Ontario M7A 1A2.

In Ontario we are in a situation where Christian people will either move forward or move backward. Work and pray that God will lead us forward.

Dr. Robert E. Vander Vennen,  
Executive Director,  
Institute for Christian Studies,  
Toronto, Ont.

## Congregation is responsible for its own lethargy

Dear Sir:

Not long ago (C.C. April 25, 1980) a minister offered this observation as partial reason for "an alarming number" of ministers packing in the job: "In my own mind, the pressure which is quite weighty is the awesome responsibility God has given a minister. In a way, God holds the minister accountable to what happens in the congregation."

Humbly!

Not that ministers don't think it and many church members happily accept it. But that simply shows

the sickness of contemporary church life.

Any type of church organization, any type of church practice, any type of church theory which requires ministers to have special, more-than-human status should be overthrown. Not even preaching should be exempt from this consideration. Bad preaching by "ordained" men should be resisted, and good preaching by "lay" men and women encouraged.

What happens to a congregation is the responsibility of that congregation. If it chooses the wrong leadership, calls the wrong

minister, permits lethargy and closed-mindedness, and picks wrong priorities; if it resists real shalom for fear of tensions, then it is responsible. A minister is responsible only for his task, namely that of pointing out his congregation's failings and helping it to repent. (Read for instance Ephesians 4: 7-16 with its emphasis on equipping the saints).

I should like to offer this diagnosis instead. Many congregations, Christian Reformed and others, have borrowed from business methods of successful corporate

organization: such and such a large budget; these many activities; growth in numbers; a new building; a pipe organ. Just as corporations cannot afford internal struggles, so churches mightily resist internal tensions. Members who question the status quo, for instance those who are charismatically inclined, or those who think that the church should present a much more radical, world-denying picture, are tolerated at best, and often made to feel unwelcome and inadequate. The emphasis is on surface correctness, not on deep-down biblical

challenge.

I think that many ministers know this, but they feel themselves unable to reverse the trend. They see beneath the placid surface, real rot. And they know not what to do. Some (I know from personal conversation) sense that there is nothing to be done on this level any more.

That is why some quit. Perhaps they articulate these reasons for themselves; often they do not. They have my utmost sympathy.

Adrian Peetoom,  
Willowdale, Ont.



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# Church Page

## PASTORAL PONDERING

### The privilege of worship

If people love the Lord, they don't need to be told to go to church. They thank God for the opportunity, mindful of the fact that many wished they had the same freedom. They reveal a spiritual hunger and will not be denied. They want also to make a strong contribution to meaningful and joyful congregational worship. If we don't see such an enthusiastic response to the call to worship, we should sit down and talk about that. If we are not crowding out of our morning service with over 900 members on the rolls, we should be quite concerned about the spiritual life in our church. If the larger part of the congregation doesn't find pleasure anymore in evening worship, we should move to action.

Whatever the reasons, and there are no doubt several, we should prayerfully face up to it. We should re-assess why we go to church, how we should prepare for worship, what we intend to contribute to it, and what we may expect from it. We should encourage each other and help each other to respond to God in obedience, love and joy. We certainly should not start multiplying our complaints about what we feel we are missing. We must desire to grow together, to build the church, to stimulate its young members, and to contribute our differing gifts and insights to our congregation fellowship. Then we shall also be prepared for Christian action, being properly encouraged and stimulated, and we shall be able to do the work of the Lord fruitfully.

Rev. A.A. Van Geest,  
Ebenezer Chr. Ref. Church,  
Trenton, Ontario

### Rating the building option

Those of you who were present at our congregational meeting know that the result of the voting on the purchase of the property along Blackwell was that approximately 60% of the congregation was in favour and 40% was not. Since the consistory decided it would not buy unless we had at least 75% backing of the congregation, the deal could not be completed. For some of our members who have worked real hard towards the purchasing of a piece of property, especially the committee members, the decision is undoubtedly a disappointing one. However, let us not forget that we have placed this matter in prayer before the Lord and asked that he might reveal his will to us. Let us all accept it as such, and go on from here. The consistory will have to take a good hard look at the outcome of this decision, study its implications and prayerfully confront the challenges which are now before us. We should, of course, never minimize the fact that for us to function as a congregation, we need to have physical facilities. Only in the kingdom to come there will be no temple, for the whole creation will then be the temple.

In the meantime, we will need a roof over our head. But at the same time, we need to be reminded that the Church is not the building, but it is the body of Jesus Christ that is called to be his witness in this world. Jesus never told his disciples that they needed their own building before they could witness. Witnessing is required of us, regardless. Let's take up that challenge of the Lord as we witness to each other and to others of the amazing grace in Jesus Christ.

Rev. J. Kerssies,  
Redeemer Chr. Ref. Church,  
Sarnia, Ontario

### After three weeks here: a reflection

We have been officially in Clarkson for three weeks now. What can you say about the church after three weeks? Honesty demands, that you say "Not much!" On the other hand, even during these three weeks, we have met quite a few of you in your homes and at work. Listening to you, I have learned many things already. So, perhaps you would like to know. Let me see, if I can sum it up briefly. I have learned, that many of you take prayer seriously; that many of you are willing to spend time in church work; that the Spirit of God has distributed his gifts liberally in the Clarkson congregation; that your giving reflects a sincere way of saying thank you; that there seem to be different groups of people in church who are interested in different things; that some people don't read the bulletin too carefully; that news travels quickly in Clarkson; that there are people in our church who are suffering and need help; that . . . Well, that is after three weeks. What a challenge to face another week with the Lord's help!

J.G. Klomps,  
Clarkson Chr. Ref. Church,  
Mississauga, Ontario

### Regarding your confession:

Dear: Tilda, Jackie, George, Gordon, Joyce, Melvin, Bill, Melinda, Patricia, Freda, Marjorie, Sylvia and Rob, (March 20, 1980).

An open letter from your consistory, your elders, deacons and pastor,

We rejoice in the grace of God, who has given us this unique occasion to meet with you during this decisive time in your life. You have given evidence of faith in, and love for, the Lord Jesus Christ, as we see you respond to God's call to follow the Good Shepherd of your souls.

You are learning to express yourselves honestly and openly before your leaders and fellow members that you want to live committed Christian lives.

We take it that you are willing and ready to confess publicly that you are convicted by the Holy Spirit of your unworthiness because of sin and of your salvation by our Saviour, Jesus, who died our death on the cross and who took our curse away.

Following Jesus, you are on your way to heaven. You accept the truth of the Promise of God in your baptism, that he watches over you always. This is a day to thank God for your Christian parents, who considered you in faith as a child of God's covenant.

Since you openly take your stand under the banner of Jesus Christ, you will feel the enmity of the enemy. There is no doubt that the devil will tempt you to take it easy with your Christian commitment. You will be tempted to compromise with evil which often starts with neglecting your quiet time, your prayertime and worship. But try to remember that God allows the temptations to become tests of faith, hope and love.

Therefore, as your fellow soldiers of the cross, we urge you to put God first, and to see how much he loves us all. Set yourself up in Christ as a channel of his love, so that others may benefit, even when you suffer. Claim always the victory of Christ. The Lord invites you to his table to feed you with his body and blood, his obedience and love, in the form of the bread and wine.

We expect you to come to the assemblies of the church, the Sunday worship, the congregational meetings and the study sessions which will from now on, continue and will show your understanding of your mature commitment.

We challenge you as workers in the kingdom of Jesus Christ to join the Young Adult group; to volunteer or respond to calls for help in teaching church school, in teaching or helping in VBS, in being available for committee work, in making yourself available for counsellor in Calvinettes or Cadets, Busy Bees or Boys Alive, and in

## PRESS PARADE

joining special training for Evangelism visiting.

We urge you to accept your financial responsibility for church and Christian schools. Contribute weekly, if you can. And we ask you to be positive in your lifestyle and in your criticism, remembering that we are all learning to walk more faithfully in the footsteps of Christ helping to bear each other's burdens.

May the Lord bless and strengthen you.

Your Consistory.

Today is Red Letter Day for Tilda Beintema, Jackie Bos, George Dekker, Gordon Dekker, Joyce Dekker, Melvin Janssens, Bill Kamps, Melinda Linker, Patricia Smit, Freda Salomons, Marjorie VanBerkel, Sylvia VanderHoek and Rob Wynands. They make public, their commitment to God through Jesus Christ, whom they know and love as their Saviour and Lord. We praise the Lord for giving them new born hearts and we pray that they may work out their salvation with fear and trembling, as worthy soldiers of the cross.

The session with this group will continue on a regular basis and anyone who wants to join is welcome to do so. Please contact the pastor about it. This Monday will be a regular meeting at 7:00 p.m.

Westmount Chr. Ref. Church,  
Strathroy, Ont.

### Calgary mission survey

Today Peace Community Church, your N.E. Calgary Mission, needs volunteers to help survey Falconridge, the newest subdivision in the N.E. corner of the city. This survey is part of a combined effort with other churches to cover the entire area north of Memorial Drive and east of 36 St. N.E. (some 15,000 residences). We will start at 2:00 p.m. today from the Verhulst home, 259 Falwood Way. Take boots and a pencil or pen. We will supply the rest. With enough help, we should be done at 4:00 p.m. Thanks,

Pastor Ken Verhulst,  
Peace Community Chr. Ref.  
Church,  
Calgary, Alta.

### Beginnings of a church library

The Council of this Church has begun a Church library for our congregation. At present we have three books in our library. 1. The Elders Handbook, a comprehensive manual designed to serve the church and its leaders in their service of God and his church. It's for the benefit of every member. 2. Manual of Chr. Ref. Church Government, an up-to-date

commentary on the church order of our denomination to which church members and office-bearers can turn for direction and information concerning the practices of the Christian Reformed Church and its synodical regulations. 3. Acts of Synod 1979, containing all decisions of the 1979 meeting of the Church Synod, and all matters presented to the Synod for consideration. All library books are presently being kept at Sander Van de Hoef's home where your consistory meets regularly. These books are for your use.

Chr. Ref. Church,  
Tillsonburg, Ont.

### Thanks for your concern

How wonderful God's love and care! Pastor Van Oostveen received the pathologist's report last week and the tumor in the right eye was a slow growing cancer which had not affected the surrounding tissue. The chance of the cancer spreading is minutely small. Thanks again for your prayers and your deeply felt concerns. God has answered our prayers!

First Ref. Church,  
Chatham, Ont.

### A serious matter

The Ontario Legislature will soon be presented with the Health Care Services Consent Act, a bill which, if passed, could allow children under 16, without parental consent to obtain abortions, to obtain contraceptive devices, prescriptions and counselling; to be treated for sexually transmitted diseases; to give consent to their own surgery. It could also authorize certain medical and surgical procedures on mentally incompetent persons.

Unless you stop it, it will become law. Act at once! It is our duty. In defence of our children and families write to: The Hon. Dennis Timbrell, Minister of Health and your local MPP at: Parliament Buildings, Queen's Park, Toronto, M7A 1R3.

Mount Hamilton Chr. Ref.  
Church,  
Hamilton, Ont.

## Church News

### Christian Reformed

#### Called

—to Iron Springs, Alta., Rev. Albert Driese of New Glasgow, N.S.  
—to Lethbridge, Alta., Rev. Martin Contant of Ancaster, Ont.

#### Declined

—to Simcoe, Ont., J.W. Postman of St. Catharines, Ont.

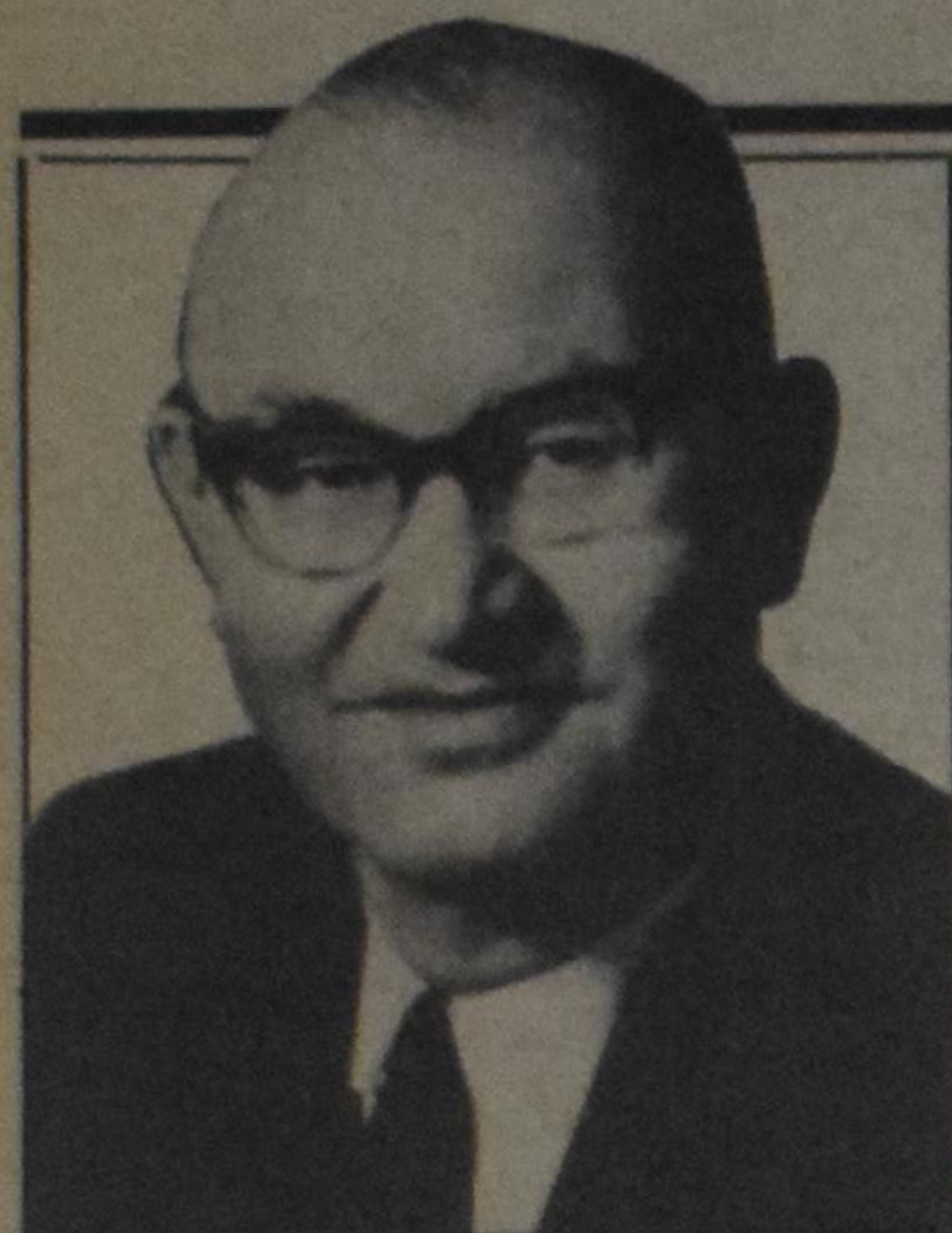
#### Accepted

—to Hamilton (First), Ont., J.W. Postman of St. Catharines, Ont.



# Politics

## Who will speak for human rights?



Dr. Gordon Spykman

by Ben Vandezande  
Politics Editor

The Reformed community in Canada is being shocked to alertness by a series of human rights problems. In the first months of 1980, there have been more public discussions on human rights than we have had for years. It is a shock because we are scrambling about, looking for the right words to explain our positions on government funding for our Christian schools, freedom of association of the CLAC workers; Bill 4 in Ontario; and so on. As Dr. Gordon Spykman said recently, "There is no Christian mind on the question of human rights. We do not quite know what to say. We are fumbling at a distance."

As we search for the words to explain our positions, you hear our fumbings. On government funding many still argue that the government should give us "our money back" that we pay in taxes. With regard to Bill 4, many people are suggesting that the government has "no place in education."

Moreover, our concern with human rights tends to be focussed on issues of personal concern. And that is not unusual. Somehow the reality of violation of rights in different parts of the world hits home when you, too, have been violated.

As we become vocal on human rights issues we must not forget we are not pioneers. We have been relatively silent as Reformed churches about the violations of rights of many who are treated unjustly in Canada. It has not been the Reformed community in the first place that has thundered out against the injustices in the land.

These are not accusations. In the first generation of our life here we focussed on establishing ourselves. Yet, if there is one area in which the Reformed community can make a fantastic contribution to Canada it is by promoting human rights from a Biblical point of view. The Kuyperian tradition is rich in insight on these matters.

Sphere sovereignty was seen in Kernal form by Calvin, developed by Groen, Kuyper and Dooyeweerd and today is still the backbone of our Reformed contribution on human rights. It teaches that there are

a variety of offices and institutions each with its own rights and responsibilities. Each of these must respond to God's Word for it. The state in particular must do "justice" or else it becomes itself a threat to the citizens.

### AUTHORITY

But, as with any good insight, it can get lost in interpretations. Some have made the mistake of substituting the idea of "obeying whoever is in authority" for obedience to God's Word for that area. In a family, obedience to authority becomes the final norm instead of obedience to love one another. In a state, unquestioned obedience replaces the call to do justice. Authority is not to be respected as a goal in itself.

Another popular revision of sphere sovereignty is a wall — a barrier — to any government involvement (it's called "interference.") It is used here to restrain government which is assumed to have nothing but evil intentions. And yet, it is precisely the government which is to ensure not only that all people and institutions have room to exist but also that they stick to their job. If a business pollutes the environment, it is not a violation of sphere sovereignty to penalize it and call it back to its stewardly responsibility.

So, sphere sovereignty has largely been used to ensure us freedom from interference and the right to act as "own boss." Right about that is that human rights do provide people the liberty, the freedom to live. Wrong about that is that it fails to emphasize responsibility to anyone other than yourself.

### RECIPES FOR HUMAN RIGHTS

As we address human rights

issues, we will need to revive Biblical principles that will inform our insight. We may not turn to the Bible as they did in the period between 1910-1940 in Holland to develop recipes, concrete rules using Scripture to defend the gold standard, government-run business, militarism, etc.

As Dr. Spykman has suggested (R.E.S. Theological Forum) we must take at least four steps in our approach to human rights. First, we must read what the Bible says about life and our place in it in general. Then we must develop a view of life that is in accord with it and helps explain our daily experience. Then we should develop a view of society and its institutions. Only then can we meaningfully

discuss human rights issues. Sound complicated? Well it isn't really. It means we recognize that an issue of human rights usually has no cut and dried answer. It means we are going to have to know our Bibles. It means we are going to have to develop a view of life and society. Without that, we are "talking through our hats." I would add one more essential step. If we are going to speak our mind on human rights issues of various kinds we are going to have to get more personally involved with the many who face injustice outside of our community. That will involve more than reading.

**"Christians, while honouring the political office which God has established in society must at the same time continually knock at the door of the government and say, 'Give us liberty, give us justice for all.' And what we insist on for ourselves as rights we must also defend and strive for for others."**

Let's take an example. Romans 13 could be read as a call for unquestioned obedi-

ence to the emperor. On a Bible reading level that would have to be rejected because the emphasis in the passage is on obedience to authority. All authority is borrowed. When Jesus said to Pilate, "You have no authority except it is given you from above," he was saying that Pilate could only act within God's rule. Likewise, the emperor in his office has authority to be used for service.

On another level, we must see the legitimate role of the "right of resistance." Groen Van Prinsterer, the father of the anti-revolutionary teaching already 100 years ago, distinguished between two revolutionary ideas. Contra-revolutionary, means opposed to all types of revolution, upholding unconditionally the

authority of the present government. Anti-revolutionary, means you struggle against the spirit of revolution (which is opposed to God). Van Prinsterer noted that governments can also become revolutionaries by twisting their call to do justice.

So there is a right of resistance but never in a simple way. Those who resist can also come in the grip of a revolutionary spirit — a spirit which asks for revenge and does not act out of love. That, too, would disobey Romans 13.

In the setting of the Roman Empire, where there was so much oppression and so little room to move, the response was not to do nothing. It was precisely there, where love of

neighbour had to flourish. That is why Jesus gives the advice in Matthew 7 to go the second mile and offer the other cheek.

In our day, we have a much greater degree of freedom than the Roman Christians did. Today there are courts of appeal for violations of human rights. As Dr. Spykman put it so well, when he talked about our rights as citizens (to a CRC elder's conference recently): 'Christians, while honouring the political office which God has established in society must at the same time continually knock at the door of the government and say "Give us liberty, give us justice for all." And what we insist on for ourselves as rights we must also defend and strive for for others. A Christian in the Roman Empire was asking to lose his life if he tried that.'

If we are careful in our discussions and recognize that a person can go wrong at so many points, we can correct one another and so speak more clearly for rights from a Biblically based Reformed world and life view.

In this decade we may not remain silent. That is true not only for issues that directly involve us. We must spread our net wider. When Jesus announced his ministry he quoted from Isaiah, "The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering the sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

We may not do less.

**FOOTNOTE:** In the coming months, we hope to focus on some specific human rights issues in order to move toward a Christian view on them.

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By Lini R. Grol  
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Office Manager: Anne Van Duyn



# You and your mind

by Wally Goossen

Fear is one of the great problems of our experience of being human.

Who can say they have no fear? It is not the nervous person alone who fears. It is the common lot of men and women. Even the most successful and self-assured person has fears which they hardly recognize because things are going so well. But if the truth were known, they dread losing their jobs or their health.

Many people think they have no fears simply because the things they fear seem unlikely to happen, so they find it easy to ignore them.

But there are fears that are peculiar to the nervous person, and the normal fears are exaggerated in this person because of his higher sensitivity.

The fear of recurring illness is one which constantly plagues many patients who have recovered. Another prevalent fear is that of open spaces. For some it is a major achievement to simply walk down the street for a few blocks while a trip out of town or even downtown is unthinkable.

Some fear that their sins are too great for God to forgive them, some fear success and the responsibility it brings. And what nervous person has not suffered the embarrassment of tremors in public?

Add to these the fear of world events that threaten to engulf us in war or financial disaster and one wonders how

anyone can retain sanity in this troubled world, let alone live a peaceful and abundant life.

There is no solution to these problems other than faith in an omnipotent and loving God. Positive thinking alone won't do it, whistling in the dark won't do it and surrender to cynicism won't do it, and astrology is the vainest of hopes.

There are a number of things one can do to tackle fear. The first is to honestly admit to oneself and to God that we are afraid. Some people claim that to be afraid and to worry is a sin. If this is misunderstood it can block the very mental and emotional activity needed to deal with the problem.

It says no where in the Bible that we must not be afraid. God understands better than we do ourselves that we cannot avoid being afraid.

His invitation to "fear not," because "I am always with you," is meant as a comfort not as an indication that we are sinning.

The point at which it becomes sinful is if we do not accept the assurance. If we trust God, however imperfectly, our fears will lessen and in time many of them will vanish entirely.

He understands that we will be afraid again and again but at the same time He wants to protect us by our faith in His promises, to help us conquer our fears and live the abundant life that seems impossible to attain.

We are told that underneath are the

everlasting arms, that He will never leave us or forsake us, that He goes before us to make the crooked places straight and the rough places smooth.

If we seem unable to draw comfort and strength from these promises, we may be taking the easy way out, we may be choosing to be afraid.

On the surface it would seem that everyone of us would be only too glad to get rid of our fears. But many times we choose to give in to them rather than discipline our minds to think secure thoughts and to make the effort required of us to do the difficult task.

"I am afraid," is an excuse too often given for not doing things we ought to do because they are difficult. This is sin. But it is not sin that should engulf us in guilt and a sense of unworthiness. God does not point our sins out to condemn us but to deliver us from them. Once we have admitted our sinful attitudes we can do something about them.

Doing the thing we fear to do is the ultimate challenge and the road to deliverance. The fear of flying is one example. The first time a person flies, they may be quite afraid. The second time they will be less afraid. Each time will be easier until the fear of flying is gone.

The same can be done with any fear. And when many fears assail us at once, we can do as the Bible says we should: "What time I am afraid, I will trust in thee."

Some people claim to have been

delivered from all their fears after someone prayed for them or after conversion. With God anything is possible and no doubt this does happen where a radical change has taken place. But in most cases we have to learn to deal with our fears one at a time as they come up. This is learning to walk daily and hourly with God and results in a deeper faith as God makes our fears to work out to our own good.

Some time ago, I placed our canary cage in the bedroom and opened the cage door, having covered the window and the mirror with blankets so he wouldn't fly into them and hurt himself.

I didn't force him out of the cage, but waited until he came out, until he was no longer afraid to leave the security of his cage. I did this for several days before he finally did come out.

God works in our lives in a similar way. He goes before us and makes everything safe for us even when we are totally convinced that it is not safe, and He waits and encourages us until we are willing to face our fears, until we take that first step.

Learn to say: "I am not afraid." Stop saying "I am afraid." What you say you will believe. You condition your mind by what you confess. From our mouths come the issues of life.

God is patiently eager to assist us when we are ready to listen and venture forth. If we start with the little fears we can learn to handle the bigger ones too.

## PASTORAL COUNSELING

Common sense

Ralph Heynen

My father-in-law, the late Rev. W.P. Van Wyk, gave a talk on "Common Sense in the Ministry." In his own humorous way, using many practical illustrations, he taught us as seminary students the importance of using good plain common sense in dealing with people in the parish. It was a talk that was repeated every year because the authorities at the school thought that it was important enough for every student to hear.

This may be true for preachers, but they're not the only ones. Farmers, businessmen, wives and husbands in their relationship with each other, parents in dealing with children, people in dealing with their neighbours... all who need common sense. It still seems to be true what Mark Twain once said that common sense is extremely uncommon. When a person is faced with a difficult problem, a well-meaning friend will often give the advice: all you need is a little common sense. That may very well be true but it may also be false. Common sense is important in handling a problem and analyzing a situation and in knowing what to do about it. But often things are not what they seem on the surface and for that reason they require more than just plain common sense.

The term "common sense" originally referred to the ability of a man to unite the impressions of all five senses. It has come to mean, however, practical judgment or just ordinary good sense. It's something that isn't taught, can't be taught, but it's developed as a person matures. It's gained as we gain more wisdom and then wisdom is distinguished from intelligence. Some people have a great deal of intelligence, ... they know an awful lot, but they don't have much wisdom.

This is the emphasis in common sense; that you have the kind of

wisdom that you can apply to everyday affairs of life. It's part of the maturing process for a person. It has often been stated that all psychiatrists and psychologists and professional therapists do is make use of common sense. There's some truth to this.

There are many problems that cannot very well be solved with common sense but there are also many that can. I'd like to give you a few illustrations of family problems, situations where people could solve their difficulties if they would only collect their thoughts and their feelings and put them together in some sound judgment. As a rule the problems that people have as husband and wife, or within the family circle, are not of such earth-shaking events, but a succession of little things — differences of opinion, the way children ought to be treated, the matter of finances, or how they should take care of their home and family. A bit of adjustment on the part of both husband and wife will do a good deal.

The need for common sense is also there with children. Many articles are written today in practically every magazine and in many books, that tell you how to bring up your children; how husbands and wives should relate together and this helps them to provide for their children in the proper way. A lot of books have come out on this subject but when you look at all these books and when you think of the contradictory suggestions that are made, you begin to wonder. Some writers say: "Don't spank your children or you might disrupt their little personalities!" Another one says: "You spare the rod and you spoil the child; use discipline but use it lovingly." There are some who feel that a permissive approach is good; others think there should be a firmer approach.

When our oldest daughter was born,

it was a rule that children were fed every four hours and this was followed like the laws of the Meads and Persians. When our second daughter came along about five years later, the rules had changed. You fed the child when she was hungry and changed her when she was wet. You begin to wonder: Did we do some damage to our oldest daughter by bringing her up in the way we did? It's a confusing situation when things are constantly changing and our oldest daughter often makes the remark: "In our family, I was an 'experiment!'" This is the way things develop.

When you use good common sense in dealing with children, you can see that one method is good and satisfactory and helpful, and another is not so good. I like the book that was written by a psychologist entitled: *In Defense of Mothers*. It suggests that psychologists have laid down many rules and regulations for bringing up children, if people would only follow their instincts, and their instincts are to a large extent, common sense. He said there is such a thing as mother instinct and mothers may do things right even though they have never read a book.

We live in a confused world. People often wonder just how we are going to approach this new age. Like, for example, the recent struggle about energy and the conflicts that it causes and the difficulties that many people face. How are we going to handle this type of situation? My feeling is that we just simply approach it a day at a time... don't get ourselves too upset about the fact that we can't get as much gasoline as we would like. Don't become upset about the fact that we can't drive as fast or as far as we would like. We just simply allow things to move as they come and we adjust ourselves to life's circumstances. This is just common

sense.

I think there is also a sanctified common sense. Common sense in a spiritual sense. We often tend to make religion awfully complicated. We argue about doctrines, about little things that happen in the church. We talk about principles of Christian action. There is a simple way of living the Christian life. It doesn't have to be so confused. It's the idea of accepting things in faith, of making a personal commitment to life and allowing all of life to flow in line with it. I often feel that all the choices that we make in life must be coloured by that one great choice — the choice... "as for me and my house, we will serve the Lord."

I met an elderly gentleman a while back who was not too highly schooled. He spoke with a decided brogue and mixed up his Dutch and his English a little bit here and there. But he was deeply sincere in his Christian faith. He said, "I'm not too concerned about all the big words, but I just try to live for Christ the best I can. And I know this gives me a sense of peace of heart and mind that I need." That's good, sanctified, common sense. A kind of common sense that we must use in everyday life. This is the task of the home and the family... to teach our children to live wisely in this world. It's important that they develop this within the home and family — if they don't learn it there, where are they going to learn it?

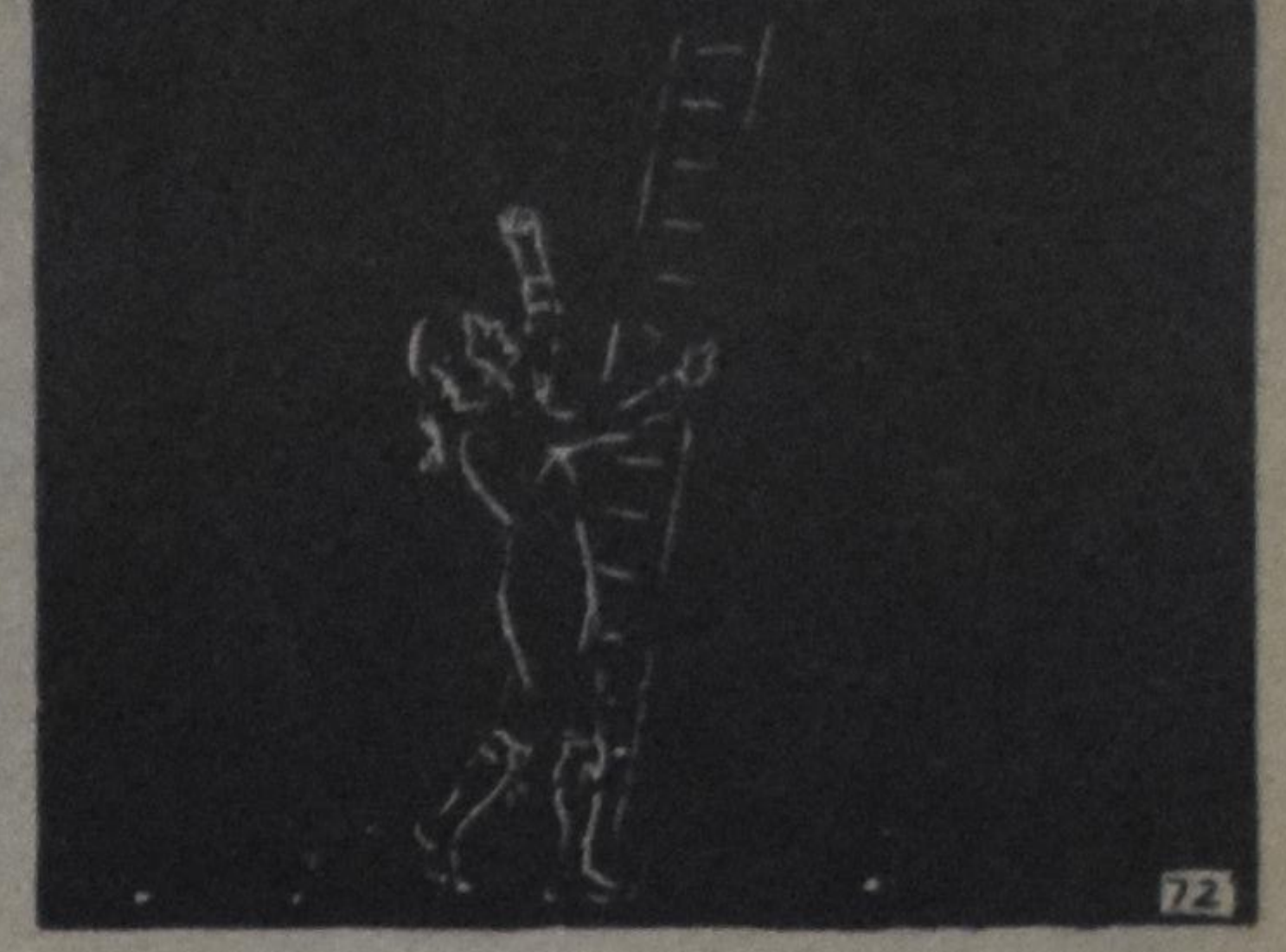
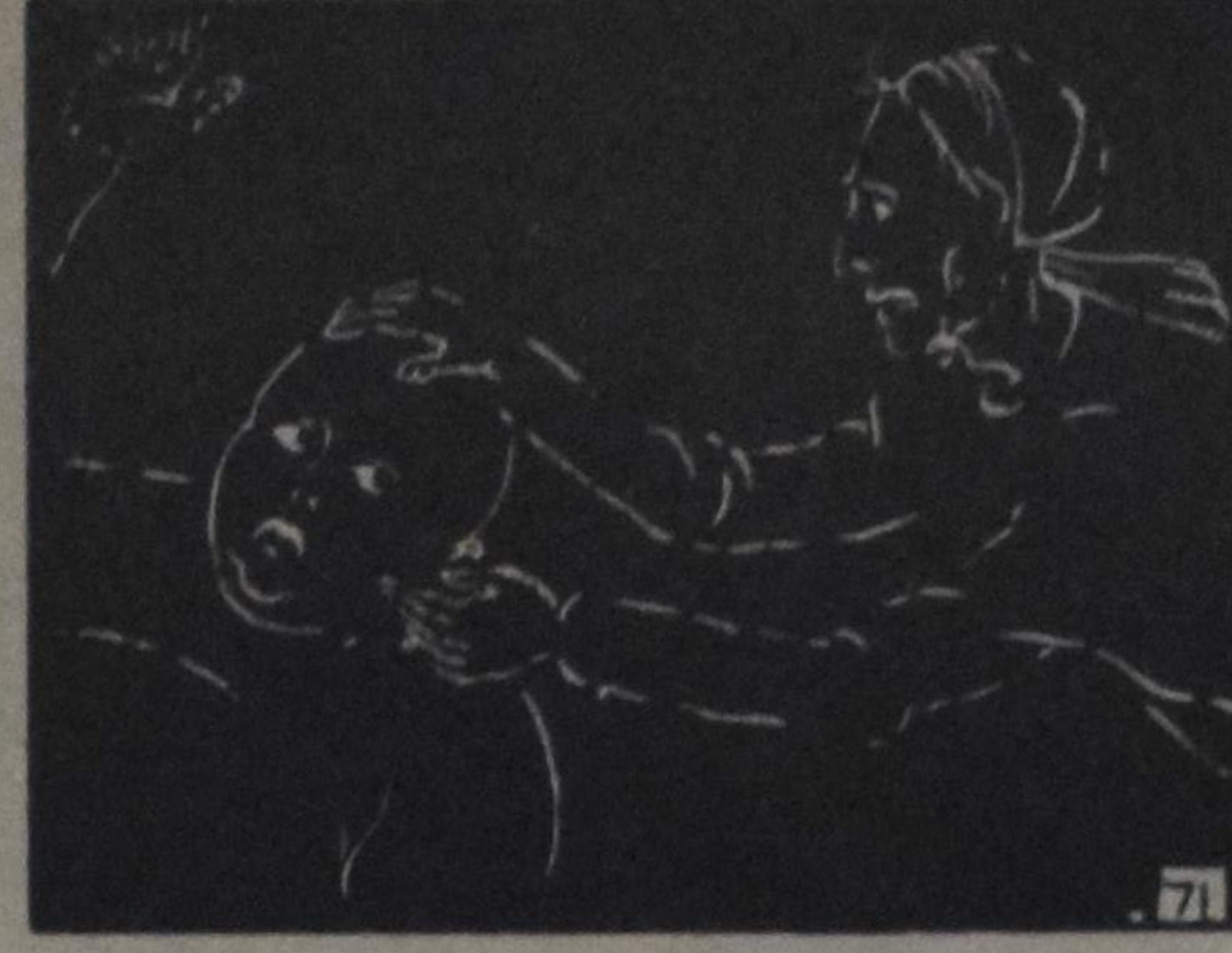
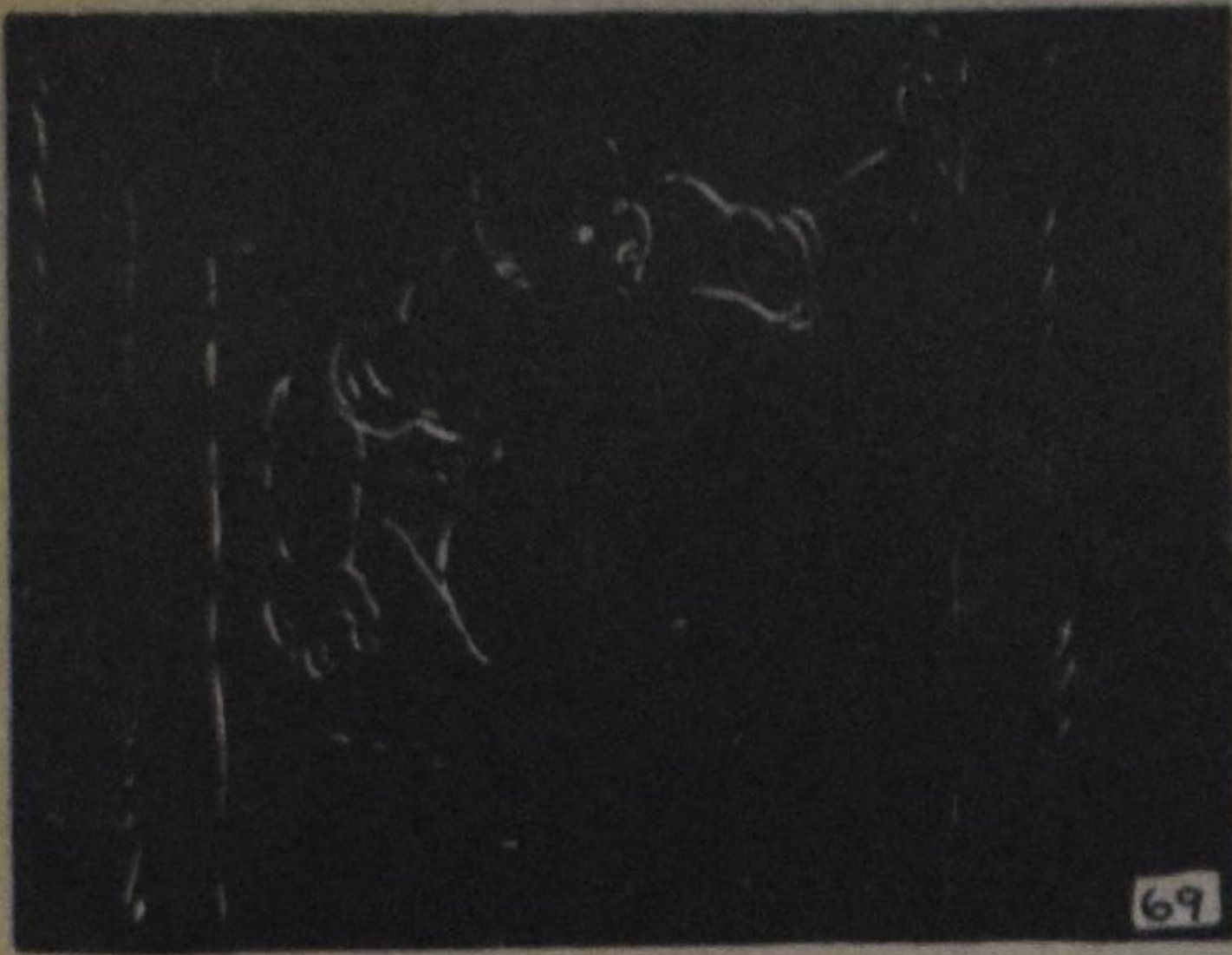
### THOUGHT FOR THE WEEK:

Don't worry too much about what's going to happen tomorrow. The same everlasting Father Who takes care of us today will also provide for us tomorrow. Because He has in mind our eternal welfare.



# THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



69. "Henry! You sleepy sluggard!" she wails. "Help me! Help me!" But Henry snores on.

Mrs. Bumble tries to get up off the floor. She reaches out and her fingers find a board. She begins to pull herself up to a kneeling position. Thumpity-bump-crash! Horrors! A pile of empty crates and lumber comes tumbling down on top of her.

"What? What? Who's there?" a startled voice cries out. It's Baker Bumble. He had finally been awakened by the noise. He sits up but can see nothing. He feels around in the dark. The place beside him where his wife always sleeps is empty!

70. Where is she? What has happened to his poor wife?"

"Prunella! Prunella!" he tries to cry out, but it catches in his throat. Suddenly he hears more bumping and clatter and amid the noise his wife crying for help.

As quickly as he can, he jumps out of bed and hurries in the direction of his wife's voice. Four, five steps, and then he trips over his hat which he dropped on the floor in his haste to get to bed. He tumbles forward, right on top of his wife.

Mrs. Bumble kicks and punches and screams. "Get away, you pointy-headed spook! Get, you wicked wizard! I'm not afraid of you! Take that!"

Poor Baker Bumble. The blows rain down on his bald head, his shoulders, his back.

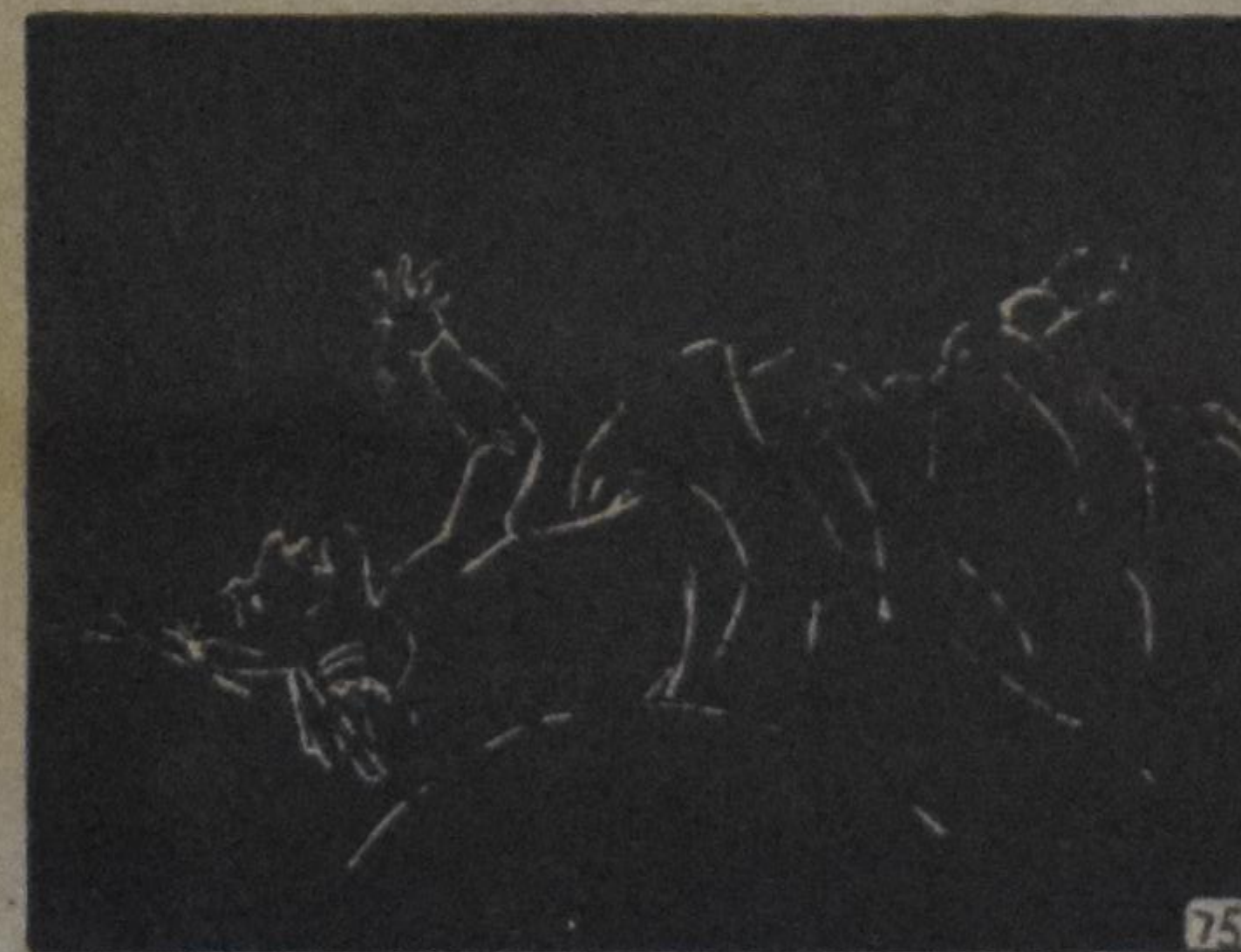
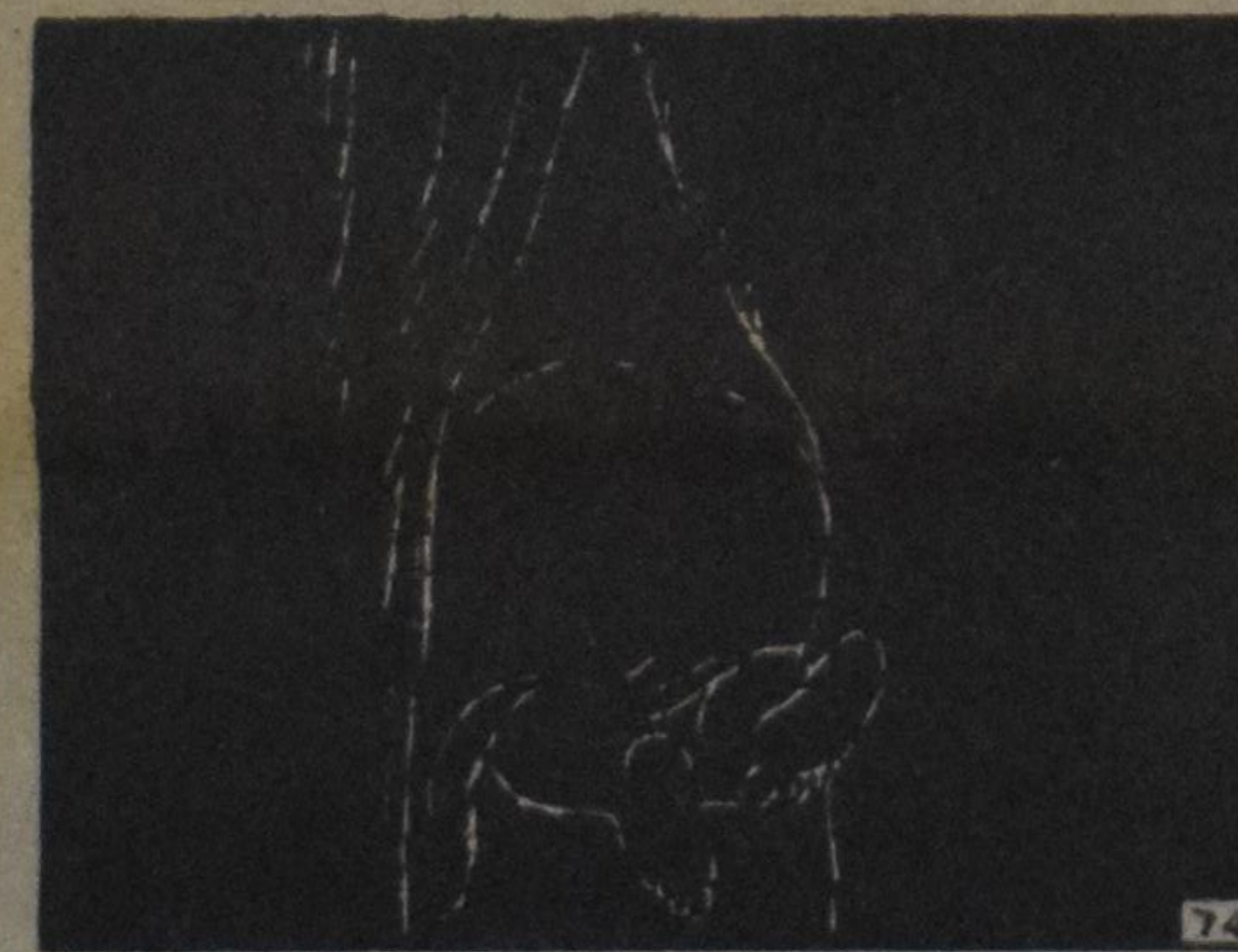
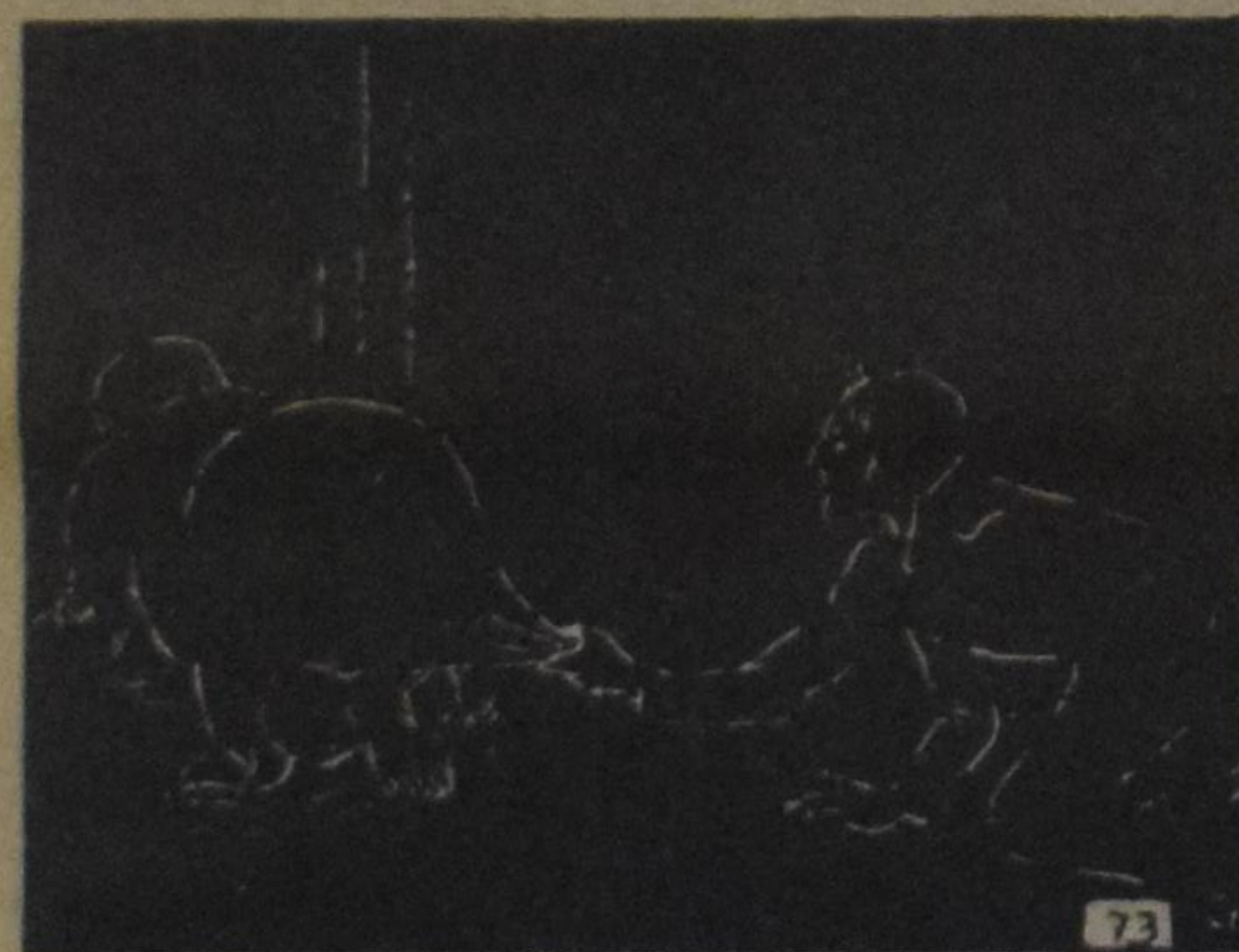
71. Poor Baker Bumble! Never before has he had such a beating. And his good wife doesn't mean it for him. She thinks she's beating a burglar. So he doesn't hit back; he just tries to protect himself, crying, "It's me! It's me, Prunella! Stop it, Prunella! You're hitting me, Henry!"

Finally Mrs. Bumble hears the word Henry between her own screeches. Then she feels the smooth, round head of her foe. Oh, it is . . . yes, it is her own husband! Her arms go limp and she moans, "Oh, oh! Henry! Help me, Henry!"

But suddenly . . . a new threat. When all the noise, the clatter and the screaming has stopped . . .

72. From the foot of the ladder sounds another voice even angrier than those upstairs. "What's going on up there in my house? It's an outrage! An outrage, you hear me, you hooligans! Fighting and screaming, in the middle of the night! Out! Out, both of you! Who do you think you are? This is my house and I make the rules! And you've waked up my granddaughter too. Just wait, I'll come up there and take a horsewhip to both of you. You're no honorable guests. Hooligans—that's what you are! Hooligans! Scaring the poor child so! It's your fault. I'll . . . I'll . . .!"

The furious innkeeper stops to catch his breath. To his great surprise he hears that it is quiet upstairs. All he hears is some quiet shuffling. Then silence.



73. "Quick! Quick, follow me!" whispers Baker Bumble. He grabs his wife by the arm. "Come on!"

"I'm coming! I'm coming!" she whispers back. "Careful! Hurry, hurry! What if that skinny scarecrow comes upstairs? Hurry, hurry!"

"This way. Keep crawling."

"I'm coming. Slow down. You'll lose me. Can you find the bed?"

"Yes, just hold on. Come on."

The moonlight touches the floor and the blue curtains of the bed. Together Mr. and Mrs. Bumble crawl across the floor as fast as they can toward the bed. They bump their heads and skin their knees. But on they crawl.

At last they reach it. Groaning, they stand up.

74. Is that the ladder creaking? Is the angry innkeeper coming upstairs? Does he have his horsewhip with him?

"Hurry, hurry! Get in!" Baker Bumble whispers.

"Yes, but . . . but my skirt . . . my jacket!"

"Never mind! Just get in!"

In his fright Baker Bumble lets himself fall against his wife. "Get in, I say!"

Mrs. Bumble falls forward into the bed and gets another shove from her husband. She has no choice. On her hands and knees she crawls across the bed, still wearing one slipper. The other is lost somewhere in the attic.

Baker Bumble himself crawls in right behind her as swiftly as he can. He fumbles the blankets over his wife and then dives under them himself. Hastily he pulls the curtains shut. Shut tight. Silence. Darkness.

75. At last peace returned to the lonely inn. At last Mrs. Bumble was in bed. At last they were ready to go to sleep. But it wasn't that easy.

Poor Mrs. Bumble, hidden deep under the rumpled blankets still wearing her clothes and her cap and one slipper, felt as if she was about to smother. She poked her husband.

"I'm choking in here! Give me air!"

Baker Bumble poked her back but said nothing. Downstairs, very faintly, he heard noises. Then it was quiet again.

"Air! Air! Open the curtains!"

76. "Just a little ways," whispered Bumble. Cautiously he pushed one of the curtains aside a little. "Is that better?"

"I think so. But my skirt, my jacket!"

"Hush! You want the fellow downstairs to hear you? What if he comes up here with his whip and chases us out into the woods, into the night?"

"Oh, no no!" moaned Mrs. Bumble. "And it's all that black rider's fault!"

"Shh!" hissed Baker Bumble.

And she quieted down. As he lay back on his lumpy mattress his hands folded on the blanket, he felt sleep once more creeping up on him.

Mrs. Bumble felt her heart still pounding. She couldn't get to sleep. Her cap—should she take it off? Or straighten it? She hardly dared to move.

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## Canadian art of Dutch heritage will be exhibited

The Canadian Netherlands Business and Professional Association Inc. has planned a fine art exhibition entitled "Canadian Art of Dutch Heritage: 35 years — a tribute to Canada," to be held at Harbour Front Gallery from August 23 to September 7, 1980.

The exhibition will feature works of fine art, including paintings, mixed media, graphics, drawings, and sculptures, created by some of the most prominent contemporary artists of Dutch heritage who have lived and worked in Canada. Harold Klunder, Con

Van Suchtelen, John de Visser, Elisabeth van Duffelen, Bert Kloeze, John Smeulders, Henk Krijger, Fred Schonberger, Huibert Sabelis, Arie Jansen, Willem Schoenmakers and Henrikus Bervoets, are some of the artists who have given their enthusiastic support and made their work available for this unique exhibition.

The "Canadian Art of Dutch Heritage" exhibition will be the premier event organized by the Association and is the first of its kind. It will be officially opened by the Ambassador of the Netherlands, P.W. Jalink,

and a reception will be hosted by the Consul General of The Netherlands, E. van Kessenich. In addition the publication of a catalogue and a limited edition commemorative album based upon the life and work of the participating artists are planned.

The Canadian Netherlands Business and Professional Association was incorporated in Toronto, in May 1979, to promote the cultural and economic interests and aspirations of Canadians of Dutch descent and their participation in public life.

In recent years there has

been an unprecedented revival of interest in the many facets of the Dutch heritage in Canada, particularly among second and subsequent generations. The association perceives its role to be one of providing the necessary organizational framework around which events and projects may be planned, organized and promoted, which reflect the contribution of Canadians of Dutch origin to the arts,

science, industry and the professions.

The Netherlands has had a long standing historical tradition of excellence in the visual arts. The association welcomes the opportunity to further this valuable heritage and to feature the best work of the most prominent Canadian artists of Dutch heritage and to share their contribution to contemporary Canadian art with the people of Canada.

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The Bible will be published by the United Bible Societies, the 64 member international fellowship of Bible Societies that includes the American Bible Society. The TCV Bible is the culmination of an 8-year effort by a team of international translators.

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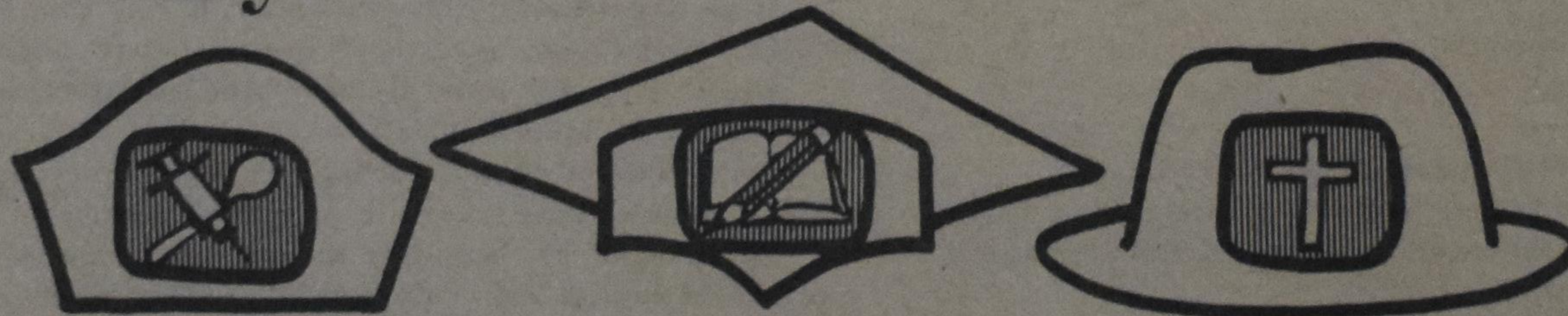
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# Dutch study at home — for credit

by Dr. Remkes Kooistra

During recent years, many people have become more interested in what they usually call their "roots." Undoubtedly Haley's book and the TV series afterwards has had a great influence. At the University of Waterloo, I have noticed a greatly increased interest in their language of origin among students from Dutch descent.

Upon the request of a number of students, I offered a course in the Dutch language, as well as one in Dutch culture during the summer months and later also during the fall and winter semesters. These early courses were not for credit. However, since many students thought they could do better if the course was given for credit, and suggested that this might also result in an increase in the number of students, I spoke to the dean of the Department of Germanic languages at the University of Waterloo. The result was that during the fall and winter term of the academic year 1979-1980, Courses 101 and 102 in the Dutch language were offered. The interest in these courses was amazing! More than 70 students took Dutch 101 and about 45 registered for Dutch 102.

This has led the academic administration of the University to the decision to offer Dutch 101 and 102 in the Correspondence Program for 1980-1981.

This means that everyone

with university standing can take these courses for credit. One half-year course gives you one-half credit. For a General B.A., you need 15 of these credits. Some people have already earned a number of credits and may now consider to add a credit for Dutch to their academic standing. In most cases the credits from one university are honoured by all other Ontario universities and by many universities and colleges in the U.S.A. as well.

For admission to the course, you need a grade 13 standing or its equivalent. But if you have been out of school for more than two years, you may register as an adult student. The fee for Canada and the U.S.A. is \$88 per semester, except if you are over 60 years of age, for then you will get automatically, a "university bursary to cover tuition and incidentals." The textbook costs about \$11.00 and will be supplied by the university at cost.

The university must receive your application for the fall term before August 15 and for the winter term before October

24.

The final examinations for the fall term are on January 31, 1981 and for the winter term on May 2, 1981. These examinations are held at 62 examination centres across Canada. For people in the U.S.A. or in outlying areas, the university will appoint "proctors."

Each course, Dutch 101 and 102, consists of 20 taped lectures, each of approximately 40 minutes. Most of these lectures are given by Dr. Alexander Zweers, who also teaches the Russian language at the university. You will hear an occasional grammar lecture by me and, as part of the 20 lectures, three 20-minute talks on Dutch culture. Besides the tapes, you will have the textbook and some stenciled material to which the lecturers refer.

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For more details write to: Correspondence Program, University of Waterloo, Waterloo, Ontario, N2L 3G1.

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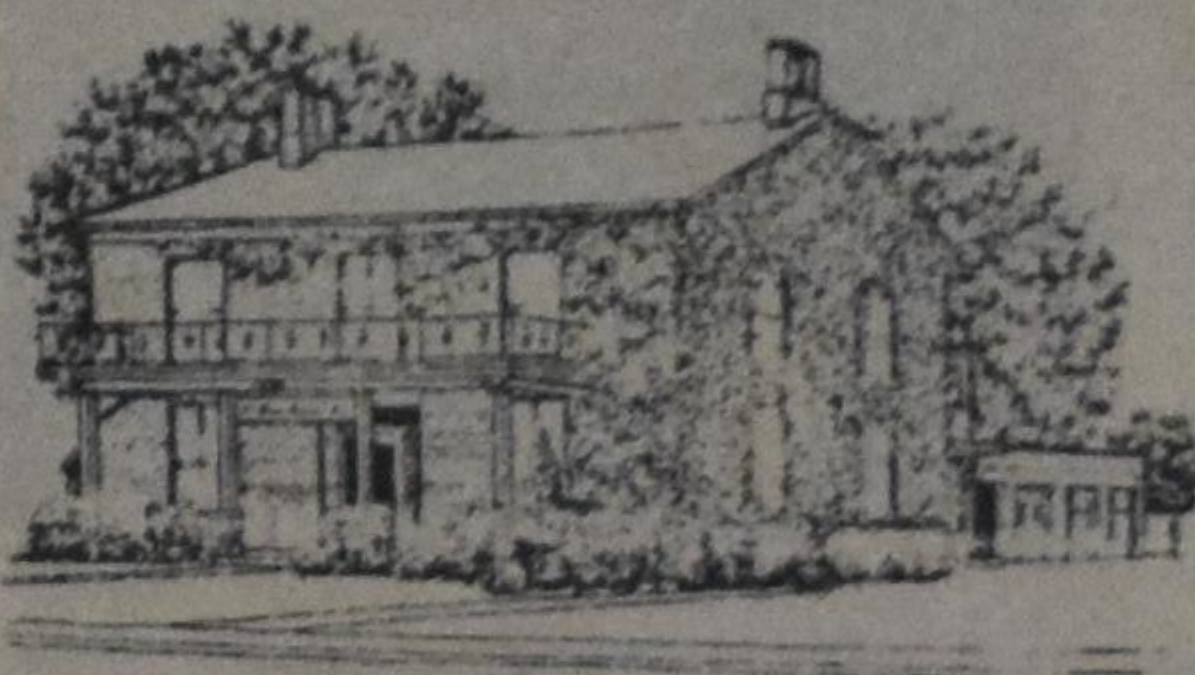
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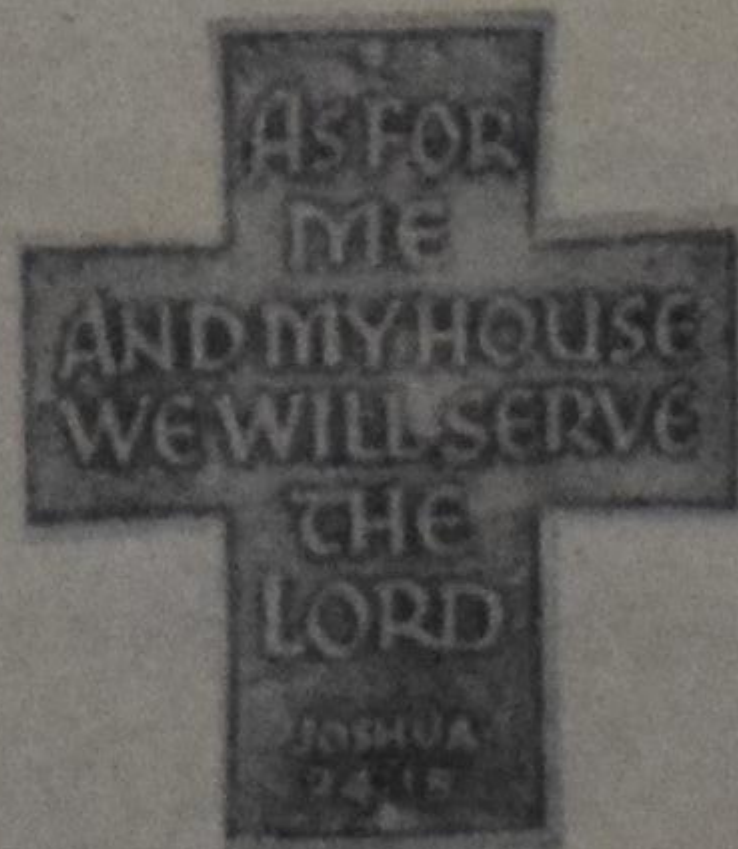
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## Christian Labour Association — Alien or brother

by Wilma Vander Schaaf  
C.C. Staff

The CLAC local in Edmonton held its 1980 spring banquet on April 11, at the Christian High School gym. It featured delights of the palate (food) and of the aural (music) as well as a speaker, Mr. Neil Roos of Vancouver.

Approximately 350 people came to enjoy the European delicacy of Snert and Boerenkool, to sing, to listen to some superb music, and to be encouraged by a thoughtful speech.

CLAC's debut (factually second debut) into Alberta life did not go unnoticed. The spirit at the banquet was joyous and celebrative. It breathed togetherness — almost bordering on cliquishness — a danger that CLAC members, workers and specifically the evening's speaker is well aware of. Neil Roos' speech reiterated the need to stand firm on our beliefs, which happen to be so closely tied to our roots, nevertheless branching out, spreading the Word, — as brother to brother.



What is brotherhood? The definition given by the Brotherhood of Carpenters and Joiners of America, is sacreligious. It fails to recognize the radical nature of man's estrangement from God, and therefore, the radical nature of our need for redemption.

Structures in society mirror man's deepest convictions;

man's faith in man, in efficiency, in profit, living self-centeredness, all true also for the secular trade union movement. CLAC recognizes the need to build on the solidarity of man rooted in biblical principles, not self-serving but confessing and illustrating that man is liberated in order to serve.

Yet again, we must realize that the line between light and darkness runs through the heart of man, Mr. Roos said. We too, must struggle daily to broaden our focus beyond our institutions, ourselves, our cliques, ethnic or otherwise.

Our purpose must be to promote justice beyond the

four walls of our firm or organization, to advance the interest of our neighbours, and to promote the view of the worker as responsible steward.

Practical outcomes of these principles were mentioned by Mr. Roos. Co-determination, lay-off clauses considering family circumstances, in addition to ability and seniority, and wage distribution according to need, are some examples. Many of the practical consequences of our beliefs do not put us in the Brotherhood's "brother" category, perhaps more like "alien." Yet as Neil Roos said: "The Lord uses the so-called foolish to throw for a loop those whom this world considers wise."

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John Ludwig



## Thank you, Lord, for grandparents

by Alice Los

Mrs. Los lives in Woodstock, Ont.

The morning was crisp and cool and some tears of a shower still glistened on my windshield. I felt quite smug as I left a hastily tidied house at ten minutes before eight. I was also eager for my destination, some two hours away: Open House for grandparents at the Calvin Memorial Christian School in St. Catharines, Ont.

I had told our granddaughter, Erika, that I would be so proud to accept her invitation to attend the annual event and when I entered her grade one classroom and saw her dear little face break into the happiest smile you ever saw, I knew the whole trip had been worth it.

She showed me around her classroom which seemed to me a good and warm place to be nurtured in, especially when I observed the teacher going off into a corner where her keen eye had spied a little boy, unhappy and close to tears amid the din of excitement.

With a warm hug and an ear devoted to his problem exclusively for a few moments, he was soon comforted.

Meanwhile, Erika's hand firmly clutched in mine, we were off to roam the halls of the school, to peek into other rooms and to mingle with all the other proud grandparents and students.

At her urging, my nametag revealed that I was there as Erika's oma! Many were the special messages on the walls and blackboards to make the opas and omas, pakes and beppes feel welcome, the most profound one, pinned with big letters over the refreshment table in the hall: Thank You, Lord, for Grandparents.

The generation gap seemed a very unfamiliar concept in all of Calvin's corridors and rooms. At 10:30 a.m., the kids went out to play and all the guests gathered in the big gym for more coffee and cookies, happily comparing notes.

When recess was over, the opas and omas cleared the tables and moved into row after row of chairs on each side of the auditorium, leaving enough

space in the middle for wave upon wave of grandchildren to snuggle up on the floor between them.

What a beautiful, heart-warming sight and no wonder the word of Psalm 105: 8 occurred to me: "He remembers His covenant forever . . ." When the Principal, Mr. John Stronks, made his opening remarks before the program that was to follow, I knew that leaving home as early as I had done was nothing compared to those devoted grandparents who had been on their way already by six o'clock that morning!

There also appeared to be "adopted" grandparents in the audience. A thoughtful invention that worked both ways since it gave people far removed from their real descendants an opportunity to be part of the fun and no child had to be left without their very own guest of honour. Then, old and young heads bowed in prayer, thanking God for His faithfulness throughout the generations.

Soon enough, a song rang out blending a wide range of

voices. The puppet show, put on by the older students, left all grandparents convinced that school must be much more fun now than in their days! There was more on the program, but I had to leave.

As I stepped out into the hall there was still the faint odor of bacon and eggs, left from the breakfast served to city officials and other invited guests early that same morning. In an excellent speech, so I was told, the cause of Christian education had been expounded to them. Outside, the sun had won its battle with the clouds and

shone freely on the bold signs erected there, along busy Scott Street, notifying one and all that here would be open house on Thursday.

The Calvin Christian School community is to be commended for their creative use of Education Week. And, as I now reflect upon that good morning, I am moved to add my own reasons for gratitude to the one of the students. Thank You, Lord for grandchildren and for Christian schools as well. Thank You, Lord, also for dedicated, God-fearing teachers.

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## The King's College concludes first year

The King's College's first year of fruitful operation as academic institution has ended. This past year, 75 daytime students attended. In addition, 22 students received private music instruction at the college, and 235 adults benefited from the adult extension courses.

The projected enrollment for next year, at this time appears to be as follows: 45 second year daytime students, and 90

first year daytime students. Adult extension courses will be offered in a number of cities in both Alberta and B.C.

The spring drive for the King's College brought in a total of \$86,000, with most of the Alberta centres reporting and only a few of the B.C. centres. The Alberta total, thus far, comes to \$74,000.

New faculty appointments have already been made with one full-time and part-time still

to be filled. Those appointed are: Dr. M. Elaine Botha, Associate Professor in Interdisciplinary Studies, and Dr. Leslie-Ann Hales, Assistant Professor in English. Part-time appointments in music have been made, as well. The college now offers a two-year diploma program in church music. Mrs. Merla Aikman, will be involved in teaching voice, Mr. Karl-Heinrich Rose, will be teaching harmony, Mr.

Joachim Segger and Mrs. Marnie Segger will both be teaching piano. Aural skills will be taught by Ms. Elizabeth Smolec, and choral conduction by Mr. Mel Unger.

Gerry Ebberts, Director of Student Affairs, in providing the above information, commented on his impressions of the past year: "It is hard to express everything I feel at this time as I look back over this first year. More than anything

else, I am amazed at how the Lord has blessed us. So many things can go wrong when you start a new project, but everything went so well this first year and we were so often surprised as things fell into place before we expected them to." Gerry added, "Another thing that will stay in my mind is the students we had this first year: They were the greatest, no doubt about it."

## CCEF board appoints three new directors

At the April 25 board meeting of the Canadian Christian Education Foundation, held in

Brampton, Ont., the board appointed three new directors making it a total of 22 directors

from coast to coast in Canada and the U.S.: Two in B.C., two in Alberta, fifteen in Ontario, one in the Maritimes (N.S.) and two in the U.S.A.

Appointed at the recent regular board meeting were: Mr. Henk Van Giessen from Chatham; Mr. Harry Knip from Exeter; and Mr. W.J. (Bill) Van Wely from Grimsby.

Fred Vander Velde, executive director of the CCEF, says that by the end of 1981 the Foundation hopes to have acquired 50 board members across Canada.

He says: "We need men (and perhaps women) who are totally committed to the cause of Christian education and are willing to promote the ongoing curriculum projects of Chris-

tian Schools International, but most important, who are willing to financially support and raise monies for Christian textbooks for the benefit of all member CSI Christian schools in Canada."

The U.S. counterpart Foundation (CSEF) will meet in Burlington with CCEF on Nov. 7 to discuss future plans. In the evening of Nov. 7, the 5th anniversary Reformation banquet will be held in Hamilton District Christian High School auditorium, to which the general public is invited.

Dr. Joel H. Nederhood, director and radio minister of the Back to God Hour will be the guest speaker, speaking on: "Reformation in Education." Special music will be provided

by Calvin College.

Tickets for this event are \$30 per person, available from the Hamilton District Christian High School office, any Ontario CCEF board member, or the CCEF office in Burlington. A formal tax deductible receipt will be issued, with all the proceeds going to the Foundation and the HDCHS to support the cause of Christian education.

Says Mr. Vander Velde, "I strongly believe that the Foundations (CCEF and the CSEF) are truly helping thousands of children in Canada and the U.S. to grow up with minds trained to perceive what is true, and to know God as Creator, the King and Saviour. Especially, in today's world, we need to give them the proper tools... Christian textbooks!"

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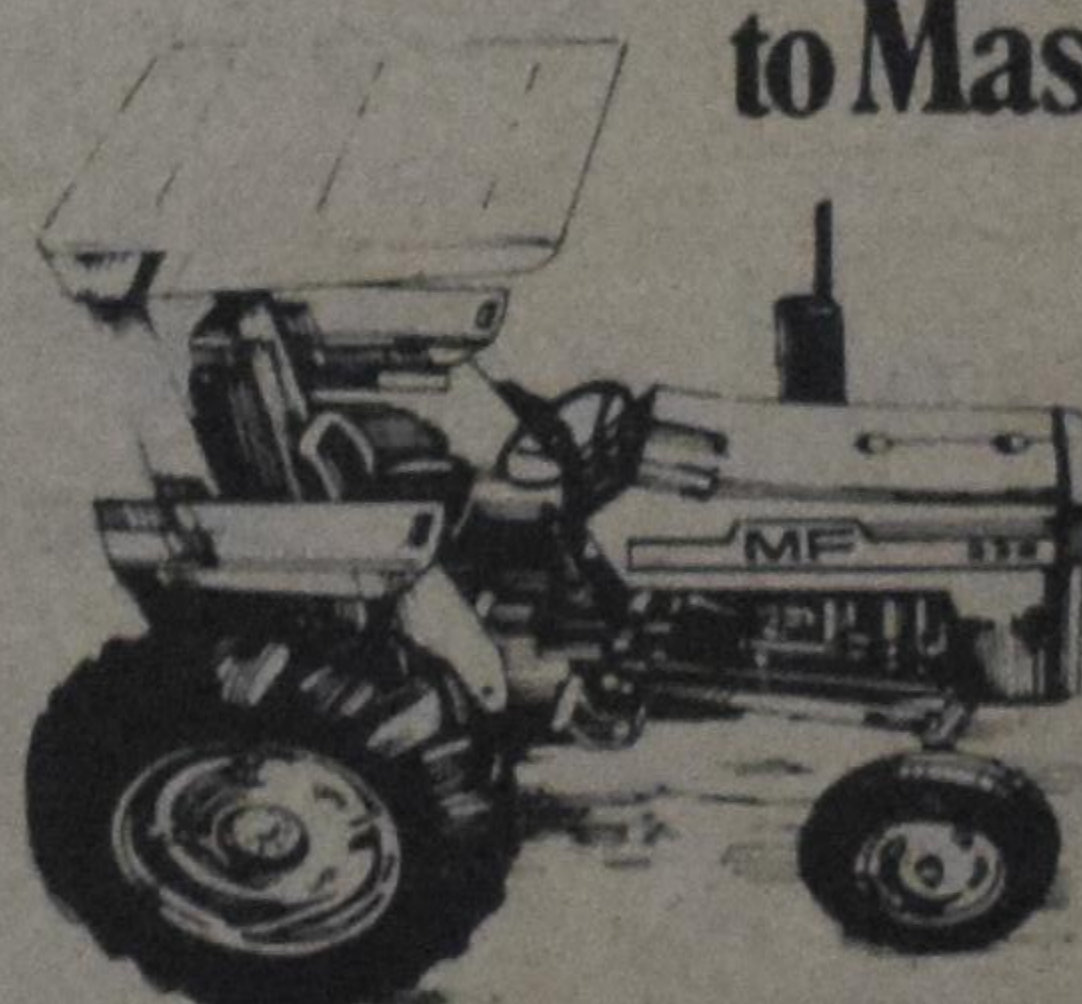
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# Outdoor Camping Issue

MAY 23, 1980

## We all need to learn how to play



by Ralph Heynen

No one would be so foolish as to tell people what they ought to do on their vacation. Each one of us chooses the sort of vacation that fits in with our own needs. It must harmonize with our income, it has to be adapted to the age, number and size of our families, it must also fit in with our likes and dislikes. When I see the way some people take vacations I think: "That is not the kind of vacation for me." If they would see the way we vacation they would say: "That's ridiculous, too."

I know a young family rather well where the mother is a healthy specimen of good mental health and she is involved in all kinds of activities. She is on several boards, she serves in her community, is active in her church, she likes to play tennis. During the winter months she is a very busy person. In the summer months they take a long vacation at a cottage. When they do this the whole activity schedule that they have during the winter months is broken. She is able to take leisure time for herself for reading, self improvement, for visiting, and for enjoying her children.

This is one aspect of a vacation — a complete change of pace — we slow down, we don't get up as early in the morning, we feel more free to sit around and loaf which is part of vacationing.

Another part of vacationing is a change of scene. I have often thought of this when we have a campground where we often go for our vacation. There are some of these people who

have beautiful yards at home with everything built up just beautifully with the plants, trees, flowers and the shade. Then they go out with their trailer and they camp in a camp that isn't nearly as beautiful as their backyard. In fact, it is often dusty, busy and noisy, but it is a change of scene. How much of a change in scene depends a little bit upon your likes and dislikes. Some people feel you have to travel many miles to get a change of scenery. We generally like a change of scenery when we go on vacation. We wouldn't like to vacation in our own backyard.

During vacation time there also should be a change in activities. I would like to talk about the activities that people have in the area of recreation, hobbies and learning to play. In fact many people who I have seen throughout the years were people who had not learned to play. If a child does not play we get alarmed. If we see a child that likes to read all the time, or enjoys taking piano lessons and is only interested in school we get alarmed and say that this youngster is developing in a direction which is not healthy. Parents will shove him out the door and tell the child to play ball. When adults do this we sort of give them a pat on the back and say these people are hard workers — they never really take a vacation.

I have met a number of people who have made the statement: "We never took a vacation." It is rather sad when people don't develop play or recreation. Some people limit their recreation to passive observation of the

Cont'd on page 2

## Camping is for adults

Mennonite Reporter — Mennonite camps have been "discovering" adults for some time, particularly those in their retirement years. But what about the inbetweeners?

If the input at the biennial meeting of the Mennonite Camping Association (MCA) is any indicator, camps will soon be doing serious bidding on the recreation time of those 29 years (and holding), 39 (and facing midlife), and 49 (and thinking about the light at the end of the tunnel).

From April 7-10 about 50 camp administrators and leaders from 25 Mennonite camps (out of about 70) jogged through 12 workshops and talked shop.

Coming from 11 states and five Canadian provinces, they met at Camp Mennoscah, Murdock, Kansas, a camp of the Western District of the General Conference Mennonite Church. The theme was "Church and camp; partners in adult education."

Kicking off a workshop on what an adult camp would be like, Ozzie Goering, North Newton, Kan., said, "Although camp experiences have been very meaningful for many young people we haven't seriously looked at adult programming."

Goering, who recently retired as professor of outdoor education at Northern Illinois University, said camps would be more attractive to

adults if camps got into hiking and backpacking for adults, capitalized on the camp setting for directed spiritual growth, and developed educational thrusts such as estate planning, new skills and hobbies, roots and history.

Can stress camping be done by midlifers? Yes, said Keith Phillips of Harrisonburg, Virginia, who described himself as a former "44-year-old burned out coach."

A 28-day wilderness experience brought him out of a low point in his life and "validated" his faith; now as director of the physical education department at Eastern Mennonite College he makes a 21-day wilderness hike in Colorado a requirement for any physical education major.

Phillips said stress camping "stretches people for personal growth." From the stress of such situations, he said, arise opportunities for self-discipline and self-discovery within the context of community support. Stress camping should be an "experience in Christian living under qualified leadership."

In a workshop on retreat planning with churches, Ron Penner, Winnipeg, Man., faulted the lack of teamwork between camp leaders and churches. He said, "Too often camps offer programs to churches, rather than programs emerging from the needs of

Cont'd on page 2



## Learn to play

Cont'd from page 1

activities of others. They sit in the bleachers and watch others play ball or maybe they look at their T.V. sets and watch it there. There are those who say that play is only for children and they don't really need it or want it.

I have known even pastors who considered it a waste of time to play. When people look at life that way they take the attitude that they have to work: "I have a job to do and I don't have time to play." These people forget that when they take this attitude they are making a false judgment in life. Even Jesus Himself took time off to be alone, to be apart, to be away. I think we all need this in our lives. The kind of person who thinks in terms of life as being all work is taking himself too seriously or taking his work too seriously.

There is a very definite relationship between learning to play, hobbies, having recreation and our mental health. A study was done by some

university where a group of well adjusted individuals were surveyed as to the type, number and duration of their hobbies and recreation. These findings were compared with a similar group of people who were not well adjusted. It was found that the overwhelmingly large number of those who were healthy had included recreation, play and hobbies in their lives while those who were not well adjusted had a very minimum of recreation, hobbies, and play. To learn to play is part of life. We don't become quite so compulsive about our work.

Recreation refers to a variety of human activities. For one person it may be recreation while for another person it may be work. A golf pro or a tennis pro is one who can enjoy his golf I'm sure, but playing golf is also his way of earning a living. We can't play golf as well as a golf pro can, but at the same time when we go out to play golf we do it only to enjoy, to find recreation and something that stimulates us. When you go out with a few friends to play golf, bowling or tennis it has a tendency to be real recreation. You notice that the word recreation includes 're-creation'. It has 're-creational' value and it enables a person to look at his everyday work in a different light — to emphasize that to get his job done well he needs also time when he can be released from the tension of the job and be involved in something that is more playful.

To older persons recreation is a very important thing in life. People who stay young despite their years do so because they are participating in

activities of one sort or another. It may be a hobby, playing some game like shuffleboard or golf; just being active makes them busy with something that gives enjoyment. I can think of no more spectacular example than of a person who has really kept himself young than a certain man I know. A number of years ago he took up gardening and became interested in roses. He is involved in cross-breeding roses and his gardening has become something that has enabled him to go to rose shows; whenever he travels to a city he will find rose gardens that interest him. This has become for him a thing that he really enjoys and it helps him.

What your particular form of recreation is, is not important, but I do think

we all need to learn to play. I have a feeling that many people in our generation and particularly those who are active in life do not find time to vacation, to find a change of pace, or change of activity. They never learned to play and it does make them rather dull because all they think of is work. They become workaholics. When we think of life we must think of it in terms of our total life. I like to think of life including work, including love, including play and also including worship so that our total man is applied. When we go on vacation we ought to think in terms of all of these. Think in terms of the spiritual, the emotional, the physical and the mental. That's the way to enjoy a vacation and to come home feeling satisfied.

## Camping Issue

The Calvinist Contact Camping and Recreation Issue is published once yearly by K. Knight Publishing Co., 99 Niagara St., St. Catharines, Ontario L2R 4L3 (tel.: 416-682-8311). Publisher and Editor, Keith Knight. The Issue is sent to all 11,000 subscribers and to 150 Christian Camp grounds across Canada. It is mailed as 2nd Class Mail from the St. Catharines post office.

## Adults

Cont'd from page 1

churches. We need to do market research."

Penner is the camping, family, and youth ministries staff person for the Canadian Mennonite Brethren Conference.

The MCA newsletter will be continued three times annually, under the editorship of Jess Kauffman, Brooksville, Florida. A single resource directory of all Mennonite camps will be compiled; currently these are listed in a multiplicity of denominational yearbooks.

The Church of the Brethren will be invited to the next conference, sche-

duled for April 12-15, 1982 at Camp Amigo in Michigan. A Brethren representative was at the Camp Mennoscah meeting.

Newly-elected president, Orv Gingerich, Colorado Springs, Colorado said the purpose of MCA is to explore and develop the unique viewpoint that Mennonite theology brings to camping.

He said this includes a slant on how to relate to people, facilities, and land. His main concern for the future is to integrate camping programs with the larger Christian education program of the church.



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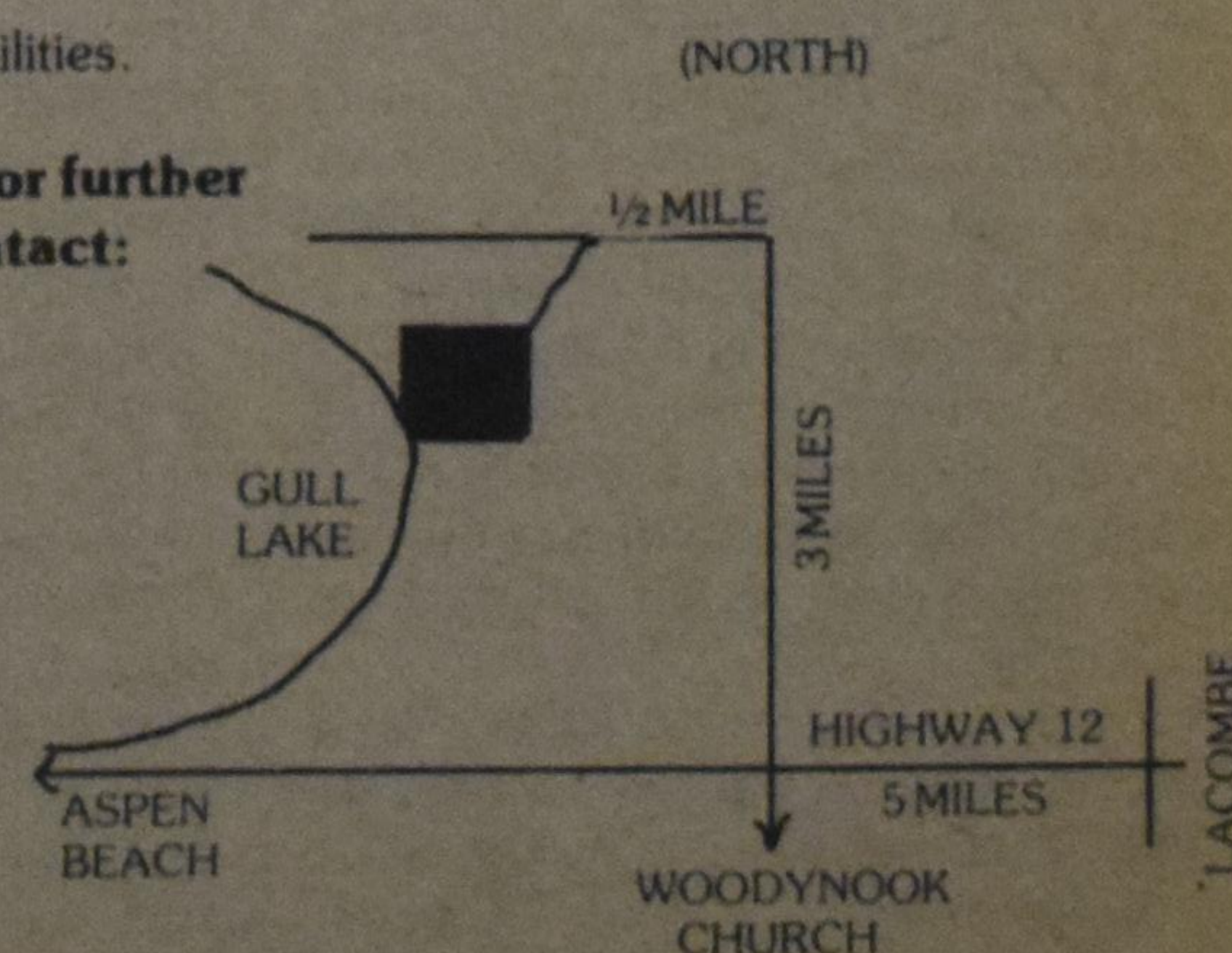
There is plenty of room on the camp grounds for physical activities such as baseball, football, volleyball, badminton or most any other sport. A short walk through the fresh smelling woods that edge the camp brings you to the sandy beaches and warm waters of Gull Lake.

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# Travelling by bike?



A Calvin College student biking across the U.S. in January.

If you have the time, health and reasonable insight into your physical limitations one of the cheapest and most interesting ways to travel is by bike.

"But too many people leap on a bike and hope for the best," according to Elisa White, the first female to cycle Canada, coast to coast.

Elisa's trip took three months and, she found herself spending less than \$10 per day. Not everyone has as much time or the ambition to tackle crossing a whole continent, but even if you're considering a short trip there are some important basic tips to keep in mind.

Elisa found the most difficult and important element of the whole vacation was the preparation. If you're a novice, get in touch with a local touring club. Talk to people who have cycled the area you're interested in. Talk to experts about types of bikes and bike maintenance. Make sure you equip yourself for those emergencies on the road.

## Get in shape

If you haven't had much exercise lately, don't expect to start out cold turkey, push to your limit for the first few days and not wind up sore and discouraged. Get yourself into shape before you begin.

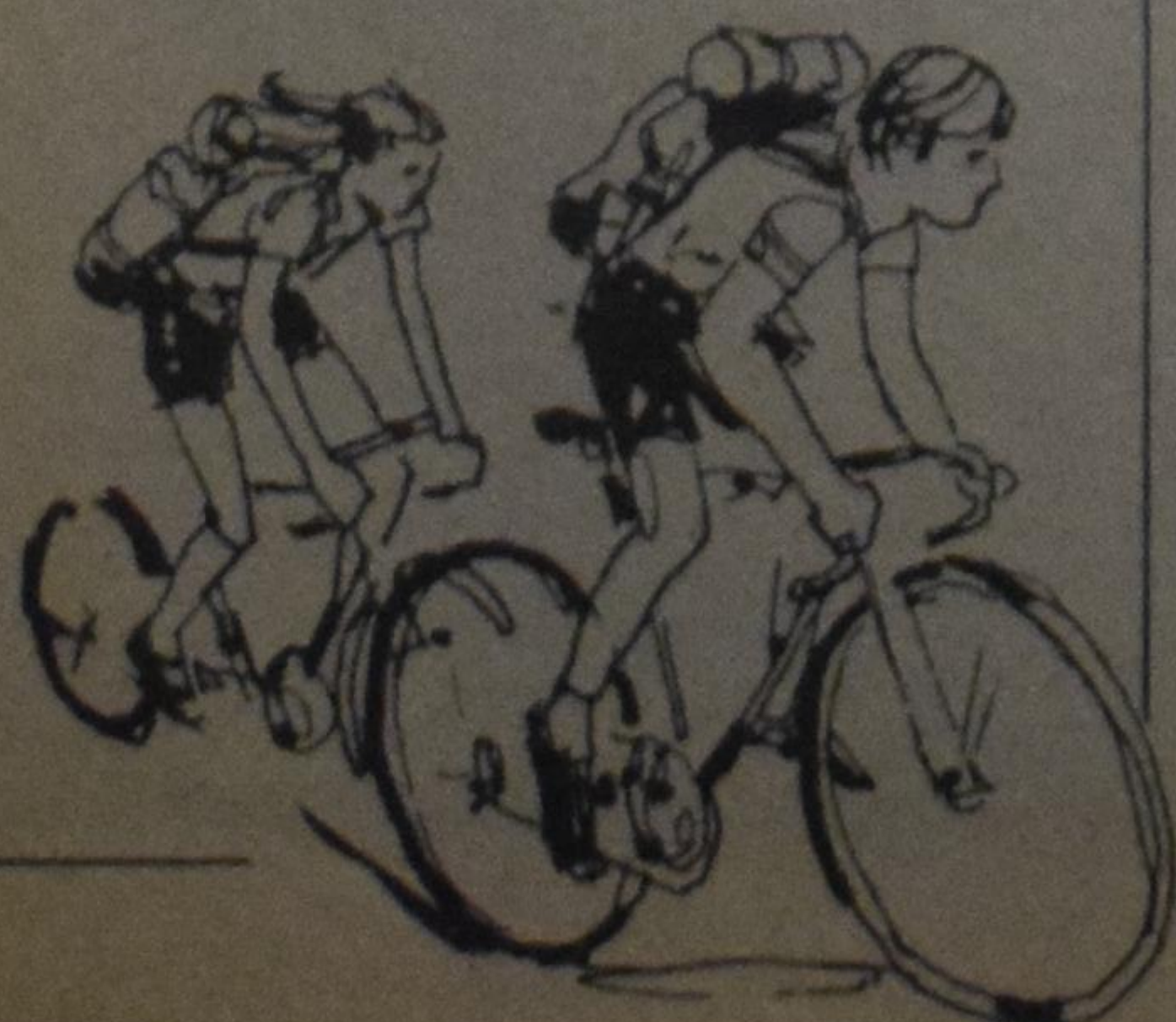
When it comes to packing baggage, Elisa brought up several very valid points. If you're going to be on roads without a lot of safe shoulder space, pack your luggage so that it's heavier on the outer side. If for some reason you're ever caused to lose balance, you'll tend to fall away from the path of traffic. When it comes to where to pack what, keep the rain gear near the top so you won't have to unpack everything during a sudden shower.

When you're deciding how much weight you can handle, remember the terrain of the area you're tackling. Even if there are small uphill grades; with you, the bike and your luggage, you could be pushing 250 or more pounds uphill.

The clothes you choose to wear can also make quite a difference in comfort. Stay away from shorts or pants with snug seams.

## Protect luggage

The final point for those planning



their first long trip is one of attitude. Elisa found it a lot easier if she didn't look at the total miles in front of her. "Tackle it one day at a time."

If you're considering taking your bike abroad, it's important to check the airline you're travelling on for their specific policy on transporting bikes. But you'll find most airlines want you at the airport well ahead of your departure time. It's definitely to your advantage to co-operate.

The reason they need the extra time is so they can deliver your bike to the baggage compartment manually. A bike wouldn't last long on a baggage conveyor belt — and it could damage the other luggage.

For the protection of the other luggage, you may be asked to remove peddles and turn the handbars to the side, then lock or tie them in place. It will save confusion if you're aware of this ahead of time and take care of it before you arrive at the airport.

## To Holland

Many airlines have special plastic storage bags available for about \$3. They're sometimes mandatory, but even if they're not, you should consider using one. It does give you the confidence that if something does loosen during the flight it won't be separated and lost.

On most international flights bicycles are often considered as one piece of luggage. As long as you remain within your piece limit there is no extra charge. If you go over your piece limit a fee is charged. The price depends on the distance you're travelling.

If you don't want to worry about transporting your own bike abroad but would like to have one available to use in Europe, it can be arranged through the Netherlands Youth Hostel Association (NYHA).

For the past two years it has been offering Holland Holiday Bike Packages suited to the independent traveller. For a fee of 459 guilders (about \$280) you have a new 3-speed bike ready for you when you arrive.

## Own the bike

The package also includes rain poncho, shoulder bag, an Instamatic camera, film, cycle route map of the Netherlands which indicates all youth hostels and nine vouchers exchangeable for overnight accommodation plus breakfast at hostels. You'll be able to arrange to pick your bike up at a number of different locations in the Netherlands.

At the end of your visit in the Netherlands, you own the bike so you can use it to tour further, bring it home with you or sell it. If you choose, it can

be sold back to the NYHA. If you would like more details or an application for the program, write Netherlands National Tourist Office, 1 Dundas St. West, Box 19, Toronto, Ontario M5G 1Z3.

Another popular spot for cycle touring abroad is Britain. If you're curious about the possibilities of cycling that area, there is a free publication available from the British Tourist Authority. The booklet, *Britain on Two Wheels*, will give you an indication of itineraries, where to stay and rentals. For copies write British Tourist Authority, P.O. Box 504, Station F, Toronto, Ont. M4Y 2L8.

If you're in Britain and looking for

further touring information a good group to know about is the Cyclists Touring Club, Cotterell House, 69 Meadow Godalming, Surrey GU7 3HS England. It's their largest national cycling association and it has information available on Britain and other countries. It is possible to join from North America and receive newsletters and magazines. Write for details.

For general information on outdoor vacations in Canada, contact the Canadian Government Office of Tourism, Ottawa, Canada K1A 0H6.

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## A reason to play

by Herb Goodhoofd

Once again the summer beckons us to pursue our favourite leisure activities. "What shall we do during the holidays?" becomes an important topic in family conversation. For many of us the summer brings opportunities to become active participants in recreation; families go camping, for example, and many young people are involved in camp settings or community recreation programs. Some of us even decide to act on our resolve to lose a few pounds and join the "Participation" crowd!

In this article we shall consider briefly recreational games. In particular, we will look at games that require active physical involvement and group participation. While play and games are obviously a basic and important part of childhood, adults also should be encouraged to join in some of these activities. Some of us may prefer individual activities such as walking,

jogging, cycling or swimming, but there are various occasions when games can be enjoyed by young and old alike. These games can promote meaningful sharing, trust and communication among people and allow

for "healthy" competition. In turn, friendship and fellowship are strengthened.

There are various opportunities to be involved in games. Schools, camps, church clubs, vacation Bible school and community recreation programs are obvious settings. On a more informal basis, families and neighbours can get together and organize games. Family reunions or church picnics are other possibilities.

There are literally hundreds of games. Games reflect cultural tastes and traditions and are passed down through generations; the origins of most games are rather obscure, and many variations exist and continue to be created. There are simple games and games with intricate rules; active games and those which involve mental concentration. Some games involve elaborate equipment (eg. organized sports) but in many cases few materials and a minimum of organization and expense are required. Games chosen for a certain occasion should be determined to some extent by the ages and physical abilities of the participants.

Why are games so enjoyable and appealing for children? Why is recreation necessary for adults? We acknowledge that our physical growth and development follows certain God-ordained patterns. There appears to be a developmental "need" for infants and children to play and satisfy their curiosity. Children's play enables them to learn about the world and develop their emerging physical and conceptual abilities. For older children, games assist in the development of language and thinking skills. As we come to assume the tasks and responsibilities of adulthood and God's calling in our lives, a healthy balance between work and leisure enables us to maintain physical and emotional well-being and helps us better to understand human wholeness in the light of salvation through Jesus Christ.

A number of years ago I met a teacher from England who taught movement and physical education to children and adults. It was obvious that she was able to relate to children and she encouraged adults to recapture a sense of movement and exuberance enjoyed by children. She writes this about play and games: "The enjoyment comes because people begin to feel more at home with others and more at home in their own bodies. They also discover some new aspect of themselves that they are not aware of before. People participate because the play is enjoyable and rewarding, so the motivation to join in comes from the individual. The members of the group contribute to, and share in, the play."

Games that are organized spontaneously by children are naturally "enjoyable and rewarding". Children will play and choose games that are meaningful and enjoyable for them. In a more structured setting, a good leader is very important. The leader needs to know the games well enough to teach them; this person should be enthusiastic and keep the participants active and involved.

Not everyone needs to be involved all at once, since players and non-players can share in the excitement of a game together. The participants should be given time to learn a new game and even though rules are explained clearly and carefully, sometimes one has to become involved in a game to fully understand it. Also, it is

important to know when to end a game and introduce a new activity.

To find out more about games, ask children about their favourites, or talk to teachers who work with children. Visit a library or bookstore for books on games. Here is a list of recommended resource books.

Arnold, Arnold, *The World Book of Children's Games*, London: Mac-Millan London Ltd. 1972.

Boy Scouts of America, *Games for Cub Scouts*, Scout Headquarters Bookstore, 316 Bloor St. W., Toronto.

Boyd, Neva, *Handbook of Recreational Games*, General Publishing Co., 30 Lesmill Rd., Toronto.

Fluegelman, A. *The New Games Book*, Toronto, Doubleday & Co. Inc., 1976.

Orlick, T., *The Cooperative Sports and Games Book*, New York, Pantheon Books, 1978.

A few words should be said about *The New Games Book*. This is an excellent resource for new and innovative ways to get people playing and sharing together. The emphasis is on total participation by persons of all ages, in non-competitive creative play and trust activities in which there are no "winners or losers". Their motto is "Play hard, play fair, no one hurt!" New games "philosophy" was started in California as part of the late '60's protest movement and while one should be cautious of its humanistic and experiential orientation, the ideas for shared and cooperative games can be very helpful.

Involvement in games inevitably leads to a discussion of "competition". No one can deny the feelings of competitiveness and striving that all of us have to deal with. It is the attitude in which games are played that is important. One must respect and seek the best interests of the others in a game situation, and understand that in the challenge of a game each player should give his best effort, not at the expense of others, but in order to "draw out" the best that others have to give. The competitive aspects of a game should be discussed beforehand with all those involved, so that a common understanding is achieved. Those that have worked with children or been involved in organized sports realize that this is no easy task but it must be done in an honest and realistic manner.

Games are a small part of the larger concepts of leisure and recreation. The visible expressions of play by children and adults in a society tend to reflect the cultural norms and values by which the society operates. In our society, for example, we are well aware of how sports and recreation has become "big business". Professional teams entertain spectators for money, and their brand of sportsmanship is emulated by youngsters.

In a small way, the sharing in games and the good fun which can result from this is one way in which we might demonstrate a "better way". Games which are presented effectively and played and enjoyed by all can be a very practical and concrete example of Christian love and cooperation. Let us teach our children, and one another that the experience of "new life in Christ" enables us to use our creative talents and imagination in coming to understand better what it means to be created in His image, to know true joy and happiness, and to live a life of thankfulness and service to Him.



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# Camping puts you in touch with God's creation

by Harry Dykstra  
C.C. Staff

Why go camping? Why indeed? It is most often more comfortable to stay at home, or to spend time at a lodge, inn, hotel or motel, where you will be looked after, hand and foot. Camp to save money? Not in your first season. It will cost you the price of a vacation in a very expensive hotel to provide yourself with the necessary equipment to camp properly.

Camp to savor the great outdoors? Now we are getting somewhere. Our world is increasingly measured by man's achievements. We alter and reshape the very form of the earth. We even escape from the earth's hold on us and leap beyond gravitation into space. We are everywhere present in some form throughout the world.

Technological achievements surround us. But in this man-made world we find ourselves increasingly more lost, depersonalized. We have a hard time knowing who we are and where we came from. I feel that a large part of this is not the industrial, or social pressure that people would have us believe, but the isolation from our natural environment.

If you live in a city, and you live high in an apartment building in a climate controlled atmosphere, you can go downstairs to the parking garage, drive into the underground parking lot at the office, work, go out for lunch, shop, go home, go out for a movie, and never step into the natural air and weather.



In New York, you can even walk around in a park that is completely closed off with buildings with its own

very predictable weather forecast. I can walk through the umbilical cord to the airplane and fly to another city and

repeat my experience.

Camping puts us in touch with earth, close to its heart, so we can actually feel its life. It reminds us that we live in a world that we have not made. It makes us feel vulnerable and small. It makes us respect nature again. If you have ever stirred in your sleeping bag, and peeked through the canvas door of your tent and watched the first light that came to the eastern sky over the clear, still lake, you will know what I mean.

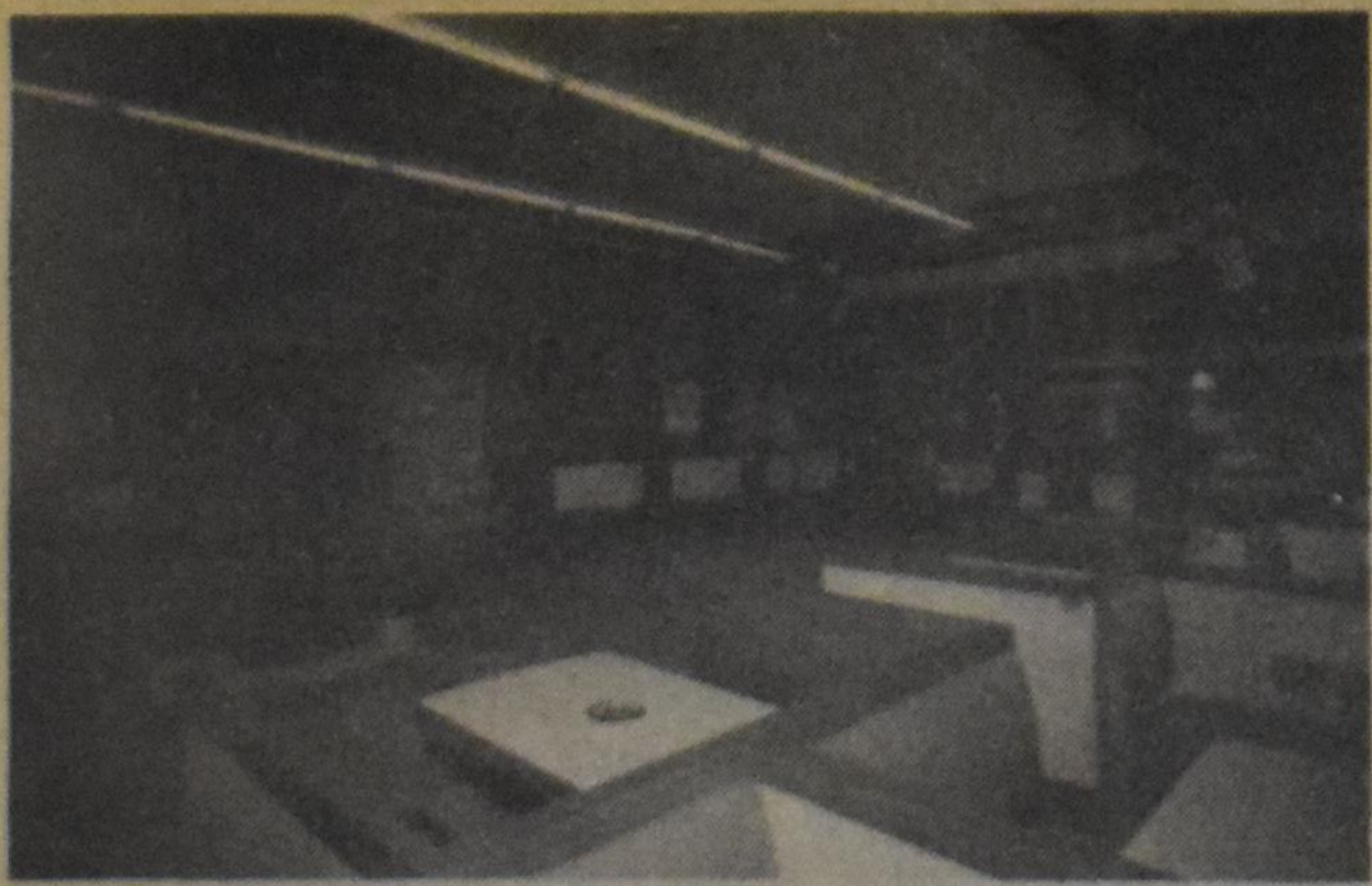
If you have ever watched the sunset on the ocean, you will know what I mean. What is it in nature that opens my spirit to this feeling? Is it the beauty? Is it the infinity that I cannot begin to understand no matter how deep I probe? As I get close to nature I begin to realize that nature in itself is not enough. There must be something more. That "more" is God.

Camping holds much more value than simply a vacation, inevitably nature beckons men to worship. Over thousands of years men have consistently worshipped. They may be confused in their worship, but worship they must. Although nature is a strong magnet, it makes no clear perception of God. Other words from the creator are needed, specifically the living word. Jesus Christ.

Why go camping? To create an ideal situation for family togetherness without the pressures of a man-made world, to come close to the earth God intended for us to live in, and to experience His majesty.

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# Food and fun for backpackers and campers

by Wilma Vander Schaaf

The season for outdoor living has arrived again! To make the best of summer sun, lovely surroundings, roughing it and yet eating well, takes some skill, imagination, and above all experience.

Well, we drew on the experience of several avid campers and backpackers for some tips and recipes.

## Hints for backpacking

A good selection of hints for

organizing and packing foods (complementing proteins, etc.) is found in *Recipes for a Small Planet*, by Ellen Buchman Ewald p. 29ff.

Other hints are provided by avid backpackers Mark and Jo Hiemstra.

**Staples:** Salt and pepper, instant coffee or substitute, tea - especially favoured is Russian tea, *mixture of tang, instant tea, cinnamon and sugar*, powdered milk (put in plastic squeeze jar so it won't spill), powdered egg, margarine in tub, package of dried soup, cheese, bacon bits, dried vege-

tables, rice, macaroni, pork and beans, beef jerky, dried cured sausage, *Mix egg powder, milk powder, water, bacon bits for scrambled eggs. Macaroni and cheese - add dandelion leaves you find.*

Other foods: fresh carrots or turnips, instant potatoes, popcorn, cereal for hot porridge, granola - as rich as possible, gorp, tins of salmon or tuna.

*Mix several grains, such as oats, vita B, corn meal, sunny boy.*

## Recipe:

1 pkg. gingerbread mix

2/3 cup semi sweet chocolate morsels

Let stand 1/2 hr

Put 2 T on greased skillet

Turn once, eat warm.

Plan before you pack; count your meals, list what you want to eat, make a food list, don't take more than list.

Hedley and Minnie Boschma from Grande Cache add to the list: Delta instant fried rice, canned corned beef, dried fruit.

Mary Amerongen (Scarborough House) contributed the following recipes:

(a) 1 small can of fish (tuna, salmon)

1 cup of rice cooked in plain water or in water and mushroom soup pkg.

Add dried peas to rice before cooking Fry onions (or add dried onions)

Mix ingredients and presto - a casserole.

Options: a bean paste could be used instead of fish. If using brown rice; cook partially in morning (1/2 hr.) before setting out on the trail. Wrap in sleeping bag, put in warm place and it will cook itself. **Warning:** not advisable in bear country.

(b) Cook macaroni or whole wheat spaghetti. Add butter, grated cheese, sliced cured sausage or cooked ham. Add celery if available.

(c) Before leaving home pack the following spices in a small jar: 4 cloves, 8 in. cinnamon stick, 10 cardamon (break open and take seeds out), mint flakes.

Fry onion in 1/4 c. margarine

add spices

add 1 c. dry rice and fry till rice changes colour

add 2 c. water and dried peas and salt Cook till done.

Has delicious aroma that sends message for miles that supper is on.

Options: To increase protein value add raw peanuts to cook with rice or add grated cheese and sunflower seeds.

## A few other hints:

(a) Premix your dried grains, cereals, wherever possible. To complement proteins add 1/2 c. soy grits to 5 c. brown rice (1/3 c. to 2 c. cracked wheat). Take mung beans or lentils - they cook fast.

(b) For overnight trips or longer a one pot main course with a soup and a hot drink is quick and easy. Select a grain (bulgur, millet, cracked wheat, or buck wheat), a legume (chick peas, green or yellow splits, dried beans or lentils), and a fresh vegetable or dehydrated if its a long trip. Meat can also be used such as canned fish. All three can be prepackaged and labelled to include the amount of water to add and length of cooking.

(c) Carry salt and butter. Both are important if you're doing strenuous activity all day. Some source of fat especially in cooler weather.

(d) For nibbling take dried fruit, granola, nuts, and raisins, rusks, (or some flat bread) and some sweetener (honey or maple syrup).

(e) Granola - pre-mixed with milk powder makes a quick nutritious

breakfast that does not require heating up the stove for breakfast. Make it extra rich to make the energy last all morning. Extra nuts, seeds, etc.

(f) Snacking Mixture - Gorp, nuts, seeds, raisins, chocolate chips. Mix 3 c. peanuts and 4 c. sunflower seeds for protein complementarity.

## Recipes

### Stoup

In a pressure cooker put:

some potatoes

celery

carrots

1 chopped onion

1 can of tomatoes (imp. ingred.)

1 can of peas, beans or other vegetable with juice

optional: can of mushrooms

add: 1 lb. seasoned hamburger or canned stew meat.

Cook until potatoes are done (approx. 10 min. in pressure cooker)

Recipe submitted by Wilma Gledie and aptly named stoup by her sons.

### Bannok [enriched]

2 1/2 c. flour

1/4 c. skim milk powder

2 T. egg powder

2 T. sugar (optional)

1/2 T. salt

1 T. Baking powder

3/4 c. water

1 T. melted fat (optional)

Dry ingredients can be mixed before hand. Add water and fat, wrap dough around stick and roast in fire.

Submitted by Paul Visser.

A cookbook recommended for outdoor living is *Outdoor Cooks Bible* by Joseph Bates Jr.

### Nutritious Quick-Bread Mix

Measure into ice cream pail:

6 c. whole wheat flour

2 c. soy flour

2 T. salt

1/3 c. baking powder

1 c. non-instant powdered milk

2 1/2 c. wheat germ

for pancakes mix:

1 egg, 1 cup milk (sour or butter)

3 T. oil

1 1/2 c. nutritious mix

(from Let's Cook it Right by Adele Davis).

I sometimes substitute buckwheat for part of the wheat. I always freeze the mix in 1 1/2 c. portions in margarine containers before taking camping. I suppose you could substitute egg powder for egg and add only water and oil later, if you were traveling very light. Wilma VanderSchaaf.

### Sourdough

Starter: about 1 c. flour, 1 c. water, a bit of sugar, and 1 T. yeast. Stir. Mixture should be fairly thin. Let stand in a warm place. After two days it is ready to be used. Take half of the mixture to use in the recipe. Add new flour and water to the starter. Use sourdough for pancakes, biscuits or bread. Recipe book for sourdough: *Sourdough Cookery* by Rita Davenport.

Submitted by Bob Ingram.

Originally published in Edmonton Food Co-op Newsletter, "Thought for Food."

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# Camping, the Christian, and Lakewood

by Rev. Ralph Koops

Is there a Christian way to camp? What is the difference between Christian and non-Christian camping? Or are there many things which all human beings do regardless of their belief?

One thing that has to be pointed out time and again is that all human beings are living in the same creation. That creation is God's. He made it. He also reclaimed it through the sacrificial death of His Son Jesus Christ on the cross.

He also upholds that creation. In one of our confessions (Lord's Day 10 of the Heidelberg Catechism) we confess that He does that by His providence which "is the almighty and ever present power of God by which he upholds, as with his hand, heaven and earth and all creatures..." He so rules everything, the believer goes on to confess, that "all things, in fact, come to us not by chance but from his fatherly hand."

God has made laws that hold for the creation. Those laws are the same for all of us. Think for example of the law of gravity.

In Romans 1, Paul makes clear the fact that God's creation revelation really forces itself down on all of us, on all of humanity. The fact that some end up worshipping gods of wood and stone is basically a response to the true God's creation revelation. However, without the Bible, that response always becomes a distortion and ends up in idol worship or worshipping part of creation. When you as a Christian set up your tent, you also have to drive your pins into the ground. You also prepare and eat your food. You as a Christian, also get bitten by mosquitoes and get wet when you set up camp in the rain.

As such, many things are, at least outwardly, done in the same way by believers and those who have false beliefs. And that is because we live in the same world, God's world.

In His wisdom God has seen fit to build into creation a pattern, a rhythm of work and rest. Added to that pattern we have the added privileges of annual vacations.

After my first year in the ministry I felt a bit guilty for getting, and subsequently taking, 4 weeks of holidays. I must quickly add, however, that it was something I soon got used to.

Work is part of man's mandate and I love my work. I have always enjoyed work, physical labour as well. In our day we have come to see that time off from work may also be seen as a real blessing. The activities we then engage in should be truly recreational.

One author has suggested (J.B. Vos in *Who Makes the Grade?*) that, "To be recreative the activity must be refreshing. Wholesome relaxation releases one from tension and pressure and recharges the person for the work that needs to be done."

What is further mentioned is that "true recreation leads one to better carry out one's task, whether that be studying or other forms of work. Recreation, Christianly viewed, is not an end in itself."

Finally it is said that "true recreation must be in harmony with God's Word."

This same booklet rightly warns against the cult of pleasure so prominent in the modern scene. Says the author: "A look around us shows, however, that man has taken his need for recreation on a grand scale. For

many people the entire year centers around two poles: Christmas and summer vacation. Again, there are thousands who live only for the weekend. Still others are quite unable to wait for the weekend: as soon as they are through the day, they head for the entertainment of the bar or the nightclub."

A little later he suggests: "The reason for this pleasure worship lies ready at hand. The less one sees one's calling as a service before God to mankind, the less satisfaction one will derive from it. Furthermore, much work today has been robbed of real responsibility, as is clear from work on the assembly line."

It should be clear then that at work as well as on our vacations we must serve the Lord. Whatever is not of faith cannot pass God's divine standard.

How now must we look at Lakewood? What is its task? Lakewood Christian Conference Grounds got off the ground in a rather secularized culture. Does it now have a special mission in the great and ongoing task of the church?

Personally I like to see Lakewood as a spiritually enriching campground. It being a Christian campground, we can generally expect Christian people. As such one of the great aims of Lakewood can indeed be the promotion of God's kingdom in our entire life.

Even though we must extend a helping hand to all in need, Lakewood as such is not a "rescue mission." We can speak of Lakewood as a ministry but we have to continue to realize that mostly Christian people seek out these grounds.

I would not doubt for a moment that the Lakewood staff, speakers, also on an individual basis, can minister to some people that cannot be reached by others, including the local pastors. Once again, however, I would say that the foremost task of the staff is to provide an atmosphere that is worthy of the Reformed faith and emphasis.

I am not so naive nor arrogant as to think that the Christian Reformed Church or the Reformed Church body is the only part of the body of Christ. Praise God for many fellow believers in various church communities.

I believe, as a Christian and as a pastor of the Christian Reformed denomination, that I am part of a denomination that has a unique message. It is the message which it is my conviction, does greater justice to the Word of God than any other Christian tradition or community I know of.

To be sure, we can learn much from fellow believers of different traditions. Yet the emphasis of Lakewood itself should be decidedly and distinctly Reformed. That emphasis tries to do justice to the Biblical story of creation, the fall into sin, and also a restoration which cuts a swath as broad as life.

As such, in speakers, study, and literature display, we should show that camping, too, is part of all of life being service to God.

As more or less of a little aside I would say that campers should not have to feel obliged to attend study or fellowship meetings, especially if they come for only a few days.

Being the kind of campground it is I would suggest that Lakewood can help us in developing more of a Christian lifestyle and a greater awareness of stewardship. Lakewood can help instill that.

It is relatively easy to sing some

hymns and have some personal testimonies for which there has to be room, but I would like to see Lakewood's task more as aiding us, along with other Christian organizations, in stopping the onslaught of secularism. If we do not do that we will simply become another sort of interdenominational, perhaps colourless part of that larger evangelical world.

We cannot assume that every one coming here is a committed believer. Consequently the call to personal surrender to the Lord Jesus Christ is

always to be part of any gospel message. Beyond that, however, there is the call for full-orbed Christian living.

I said earlier that campers should not have to feel obliged to attend the various, including devotional, activities. At the same time they certainly may and can be encouraged to attend.

That message will hopefully be coming through not only in the summer but also in conferences and retreats Lakewood may host.



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## Outward Bound

by Jim Louter

Last fall, for three weeks, I attended a course at the Canadian Outward Bound Mountain School near Keremloo, British Columbia. Now, I didn't go there without some idea of what Outward Bound was all about. I can remember reading about it in a magazine article several years ago. That article gave me the impression that Outward Bound was a kind of survival school which was supposed to make a "man" out of you.

When the course was over I found that this wasn't completely true. Perhaps the best way to describe Outward Bound is to quote from their own promotional material: "Outward Bound is a real life adventure. It is ordinary people doing extraordinary things, things that others only dream about. It's an experience in concentrated living which lasts three or four weeks, but can affect you for the rest of your life."

This may sound a bit heavy, but for some people it is a life-changing experience. Some of the recurring themes that permeate the program are: gaining a healthy appreciation and respect for the outdoors, and emphasis on personal fitness and nutrition, our interdependence with other people (sharing, helping and receiving help, trusting and respecting others, accepting responsibility) being capable of much more than you think (most of your limits are self-imposed) and confidence in your

ability to live comfortably in the wild.

For me, it was a "fun" experience and adventure. A typical day at the school could consist of getting up at 7:30 a.m. and going for a morning run. Breakfast is at 8:00 a.m. (plenty of food) followed by assembly at 9:00 a.m. Assembly is a time where all the students and staff get together for a few moments before the day's activities; usually someone reads or says something inspiring.

Then we could go rock climbing, learn some first aid or knot tying, do a river crossing (on ropes), repelling (opposite of rock climbing), caving (actually it's squirming your way up a crack in the rock using hands, feet, knees, elbows, your back, whatever) or mountain rescue.

We could also go to a nearby town and spend the day helping people who need it (called service day). There were also a couple of overnight hikes away from the school, one with our instructor and one without. This was followed by an eight-day expedition which included a three day solo.

I had a fantastic experience; an adventure in which I learned a lot about the outdoors and gained some confidence in my ability to survive in it.

For more information write: Outward Bound Canada, 1616 West 7th Ave., Vancouver, B.C. V6J 1S6, (604) 733-9104; or Outward Bound Canada, 11 Yorkville Ave., Suite 200, Toronto, Ont. M4W 1L3, (416) 922-3321.



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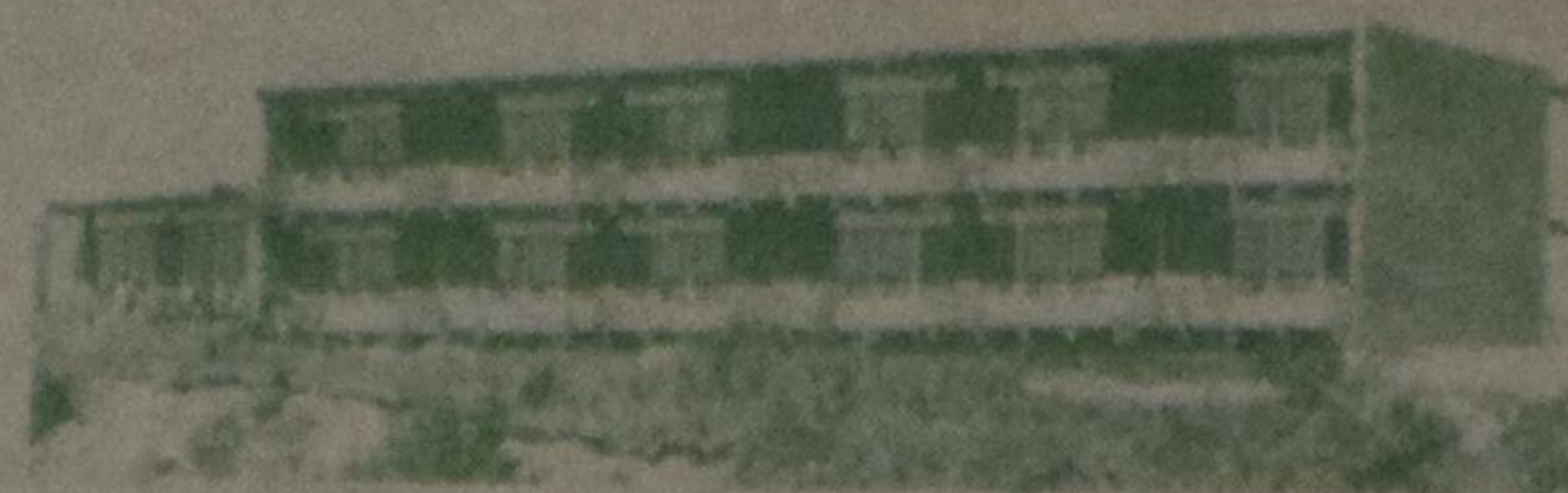
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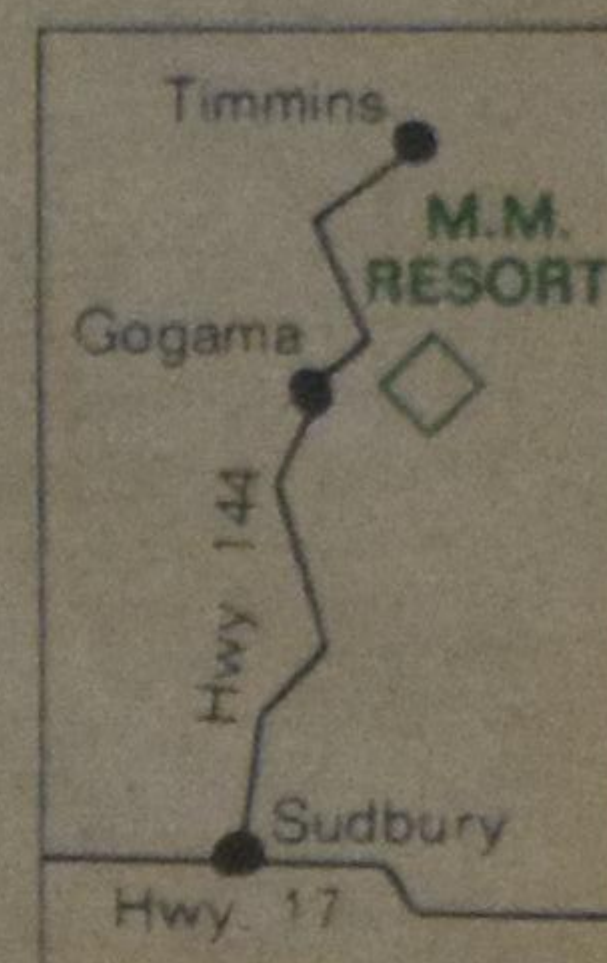


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Ask for details about any of these four programs (A, B, C or D).



# Univerisity of Toronto Dutch program offered in fall

The University of Toronto Department of Germanic Languages and Literatures offers an introductory course in Dutch, starting September 1980 under the auspices of Woodsworth College. This experimental Dutch course, will be offered Thursdays 7-10 p.m. as a university credit course for both full-time and part-time students. Interested members of the public, without Grade 13 standing, may register at Woodsworth College under the provision for mature students.

Professor A.P. Dierick, a member of the Department of Germanic Languages and Literatures, will be teaching the first year course. Professor Dierick was born in The Netherlands, and was educated both in The Netherlands and in Canada.

The launching of this Dutch course for English-speaking students has been made possible by the cultural committee of Wereld Contact in The Netherlands and the Toronto chapter of the Canadian Association for the Advancement of Netherlandic Studies in collaboration with the faculty of arts and science of the University of Toronto. The program, in its first and possibly second year, must be supported by community funding to determine whether the introduction of a perman-

ent Dutch language and literature program is justified.

The success of the program depends upon the registration of a large number of both full and part-time students, and interested members from the community at large who meet the entrance requirements of the university.

Similar programs have been very successful in the United States where more than 25 universities offer Dutch language and culture programs. In Ontario, the University of Waterloo last year introduced Dutch language instruction and attracted 75 students to the course. The University of Windsor will also offer a Dutch program this fall.

In recent years there has been an unprecedented growth in the interest in the cultural background of Canadians. Many ethnocultural communities have established programs which attempt to revitalize their language and culture, to reflect their social and cultural aspirations within Canadian society.

Such programs have not only been a unifying force between ethnic groups, but have also reaffirmed the values inherent in each particular culture and heritage. Until recently, very few programs existed in the Dutch Canadian community. Their language retention has been the lowest among ethnocultural groups. In the United States the surge of interest in Dutch language and

culture, not surprisingly, has been primarily among the descendants of Dutch immigrants who felt a strong tie to The Netherlands. Second and subsequent generations of young Americans expressed a strong interest in their ethnic heritage.

In Canada, a similar trend has begun, but it has been frustrated by the lack of an organizational framework and accompanying financial subsidies.

For the last nine years, the Canadian Association for the Advancement of Netherlandic Studies (CAANS) has been the driving force behind the promotion of Dutch language and culture in Canada. As testimony to this growing ethnic awareness there has been a very successful immigration conference, held at the University of Toronto this year, which was attended by over 250 delegates. The main objectives of the association are to stimulate an awareness of and interest in Netherlandic culture within the Canadian community, which is reflected in educational programs at all levels, cultural and academic exchanges of scholars and material.

This year's annual CAANS conference will be held at the Université de Quebec, in Montreal, May 31 - June 1. On the afternoon of May 31 there will be a workshop held on the teaching of Dutch to English-speaking university students.

Cont'd on page 15

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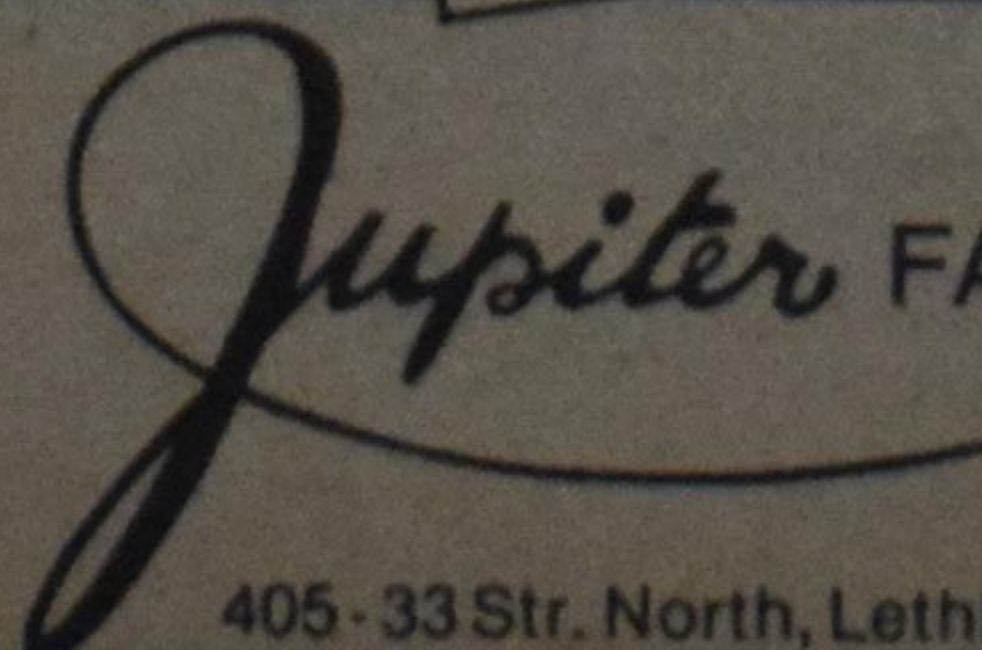
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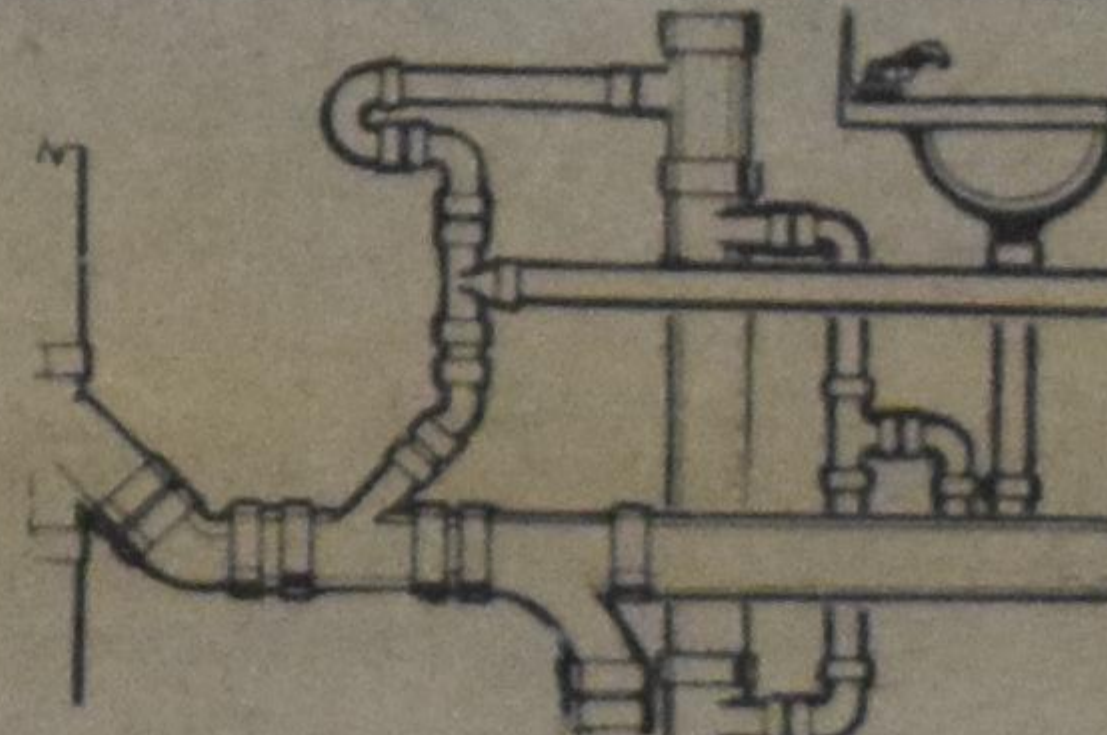
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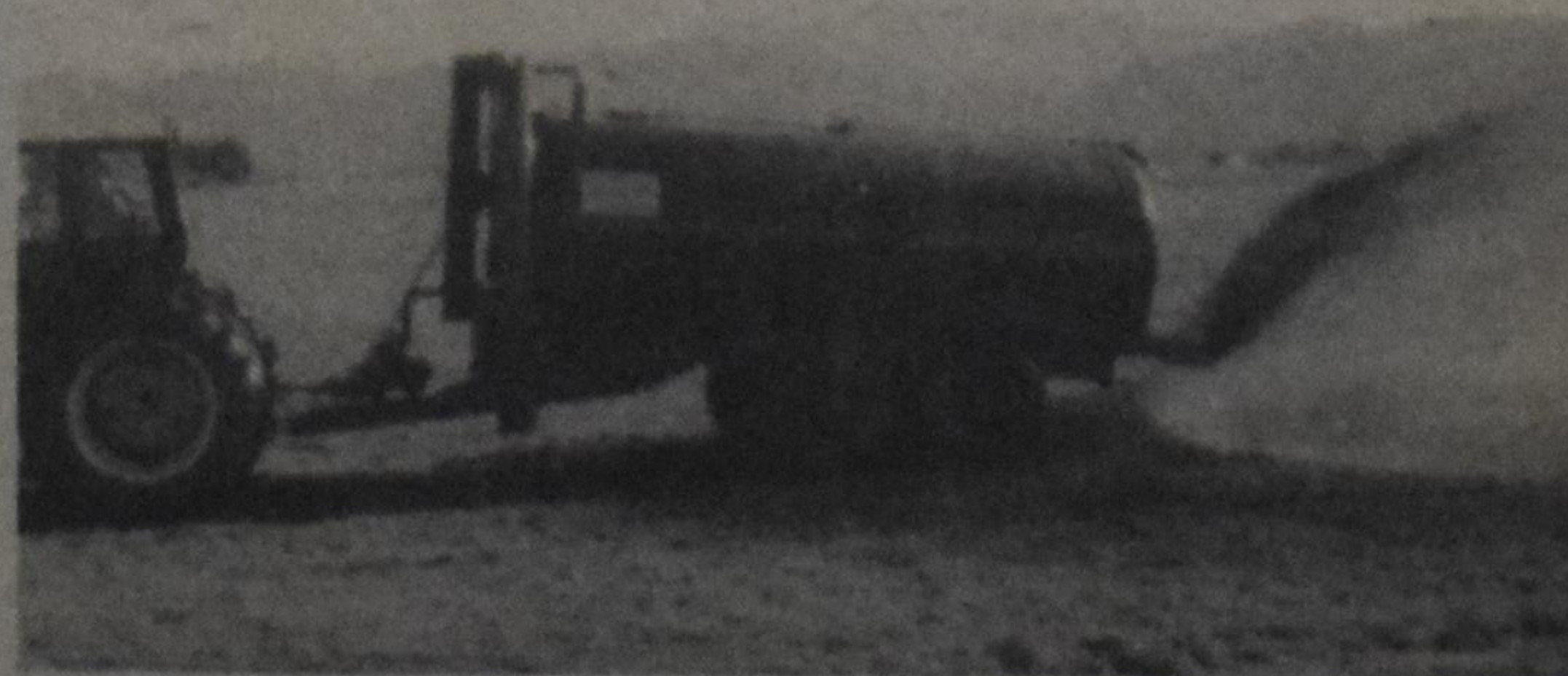
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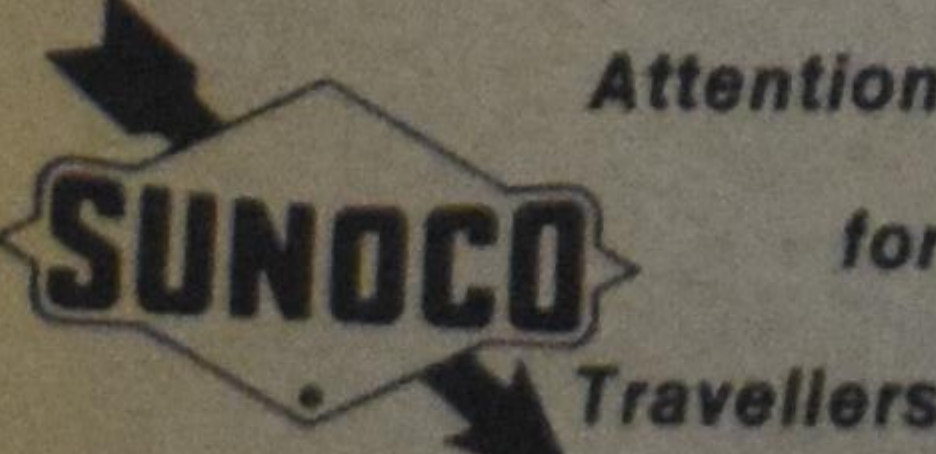
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# SUMMER

## JOB MARKET

**AGINCOURT:** I am interested in any form of manual labour or unskilled labour in Toronto or northern Ontario. Please contact: Ralph Blom, 62 Brimwood Blvd., Agincourt, ON, M1V 1B9.

**BARRIE:** Jane Borger, Calvin College student available by May 26. Experienced as mother's helper, hired hand on dairy farm and janitorial work. Contact my parents: A. Borger, R.R.#2, Utopia, Ont. L0M 1T0 (near Barrie) Phone: (705) 424-9414 or myself at: 153 Veenstra Hall, Calvin College, Grand Rapids, MI. Phone: (616) 942-9150 ext. 2571.

**BEAMSVILLE:** 17-year-old Christian girl is looking for a summer job as a mother's helper or any other kind of work. Please contact: Sandra Van Staaiduinen, 16 Friesen Blvd., Beamsville, ON. Phone: 416-563-5181.

**BROCKVILLE:** I am interested in office work and anything to do with babysitting, camp directing, but I'll accept almost anything. Please contact: Mary Boomer, 1265 Brockmount Pl., Brockville, Ont. K6V 1Z6.

**BRUSSELS:** An 18-year-old, grade 12 graduate is looking for employment for the summer months, willing to work hard at anything available, preferably outdoor work. Contact: Cathy Bakelaar, R.R.#5, Brussels, Ont. N0G 1H0. Phone: (519) 887-6054.

**CAISTOR CENTRE:** 15-year-old high school boy looking for a summer job on a dairy farm, in Southern Ontario. Available from June 23 till August 29. Please contact: Andrew Ytsma, R.R.#3, Caistor Centre, Ont. L0R 1E0. Phone: (416) 774-3632.

**CAMBRIDGE:** 15-year-old boy would like a summer job to pay for Christian education. Please contact: Bill Bos, 305 Meyers Rd., Cambridge, Ont. N1R 7H4. Phone: (519) 622-0449.

**CHATHAM:** 15-year-old girl (student) would like summer employment. Babysitting preferable, but other work is acceptable. Please contact: Brenda Antuma, Chatham, Ont. N7M 6A1. Phone: (519) 352-4446.

**CHATHAM:** High school graduate with 3 years experience as sales clerk and some in typing and filing, seeks a summer job with a Christian atmosphere. Enjoys the outdoors and working with children. Please contact: Anita Zantingh, 130 Partridge Cres., Chatham, Ont. N7L 1E9. Phone: (519) 352-4682.

**CLINTON:** A 16-year-old high school boy seeks summer employment, doing any kind of work. Available June 16 to end of August. Please contact: Conrad Kuiper, R.R.#1, Clinton, Ont. N0M 1L0. Phone: 519-482-7102.

**DUNNVILLE:** A grade 10 student, age 15, would like a job on a farm, preferably dairy. Please write to: Roland Munnik, 145 Jarrett Place, Dunnville, Ont. N1A 3E3 or phone: 416-774-6881.

**FERGUS:** Experienced 17-year-old boy looking for a job on a farm, preferably a dairy farm. Is experienced with all farm machinery and implements and prefer to work in Ontario. Available starting June 20. Contact: Allen Kleine Deters at: 843-5697 or write: R.R.#1, Rockwood, Ont. N0B 2K0.

**GUELPH:** I am 16½-years-old and am interested in any available summer job. Please contact: Jackie Aasman, R.R.#1, Ariss, Ont. N0B 1B0. Telephone: 846-5432.

**HAMILTON:** I'm looking for a summer job, preferably in a store or a nursing home, in the Hamilton-St. Catharines area. I love working with people. Please contact: (Calvin address): Corry Geerts, 262 Veenstra Hall, Calvin College, Grand Rapids, MI, 49506, USA — (616) 942-9150, ext. 2577. (Home address) 278 Sanatorium Rd., Hamilton, Ont. L9C 2A1 — (416) 383-5516.

**HAMILTON:** At 16 years of age, I am interested in a summer occupation where I'll have daily contact with other people. I'm willing to challenge work in an office or store where contact like this is necessary. Write: 105 Gladstone Ave., Hamilton, Ont. L8M 2H8, or phone: (416) 522-1925. Marian Kapteyn.

**HAMILTON:** A 17-year-old girl is looking for a summer job as a mother's helper or any other kind of work. Has experience in babysitting. Please contact: Wendy Dekleine, 86 Greeningdon Dr., Hamilton, Ont. L9A 3A7. Phone: (416) 389-2035.

**HAMILTON:** Looking for summer employment of any kind, age 18. Bill Spoelstra, Hamilton, Ont. Phone: 383-6436.

**HAMILTON:** 16-year-old boy, looking for a summer job, will do anything but prefers working on a farm. Has some experience. Please contact: Harold Mulder at (416) 385-5484.

**KITCHENER:** Student, 18, looking for summer employment, preferably in babysitting or working with children, but is willing to do anything. Please contact: Sandra Middeljans, 43 Pinedale Dr., Kitchener, Ont., N2E 1J9. Phone: (519) 578-4338.

**KITCHENER:** Male, 17, seeking summer employment. Wanting to follow in field of electricity, but very willing to do any type of work. Phone: (519) 745-2212 or write: Dave Veenstra, 42 Grenville Ave., Kitchener, Ont. N2G 3S4.

**LISTOWEL:** 17-year-old girl, hard worker, looking for summer employment in a bakery or any type of work involved in the food industry. Please contact: Margaret Miedema, R.R.#4, Listowel, Ont. N4W 3G9. Telephone: 291-3619.

**LISTOWEL:** A 15-year-old high school girl, looking for work as a mother's helper during the summer months. I have experience with babysitting, housework and gardening. Please write to: Alice deVries, R.R.#1, Listowel, Ont. N4W 3G6 or phone: (519) 291-3427.

**LONDON:** Second year Reformed Bible College student, 21 years old. Any type of work to earn tuition for third year. Available after May 15. Contact: Ann Denbok, 1842 Park Ave., London, Ont. N5W 2J8 or Reformed Bible College, 1869 Robinson Rd., Grand Rapids, Michigan 49506, Schaal Hall, 616-454-8620.

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\*\*\* SUMMER HELP \*\*\*  
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**LONDON:** I will be in London, Ont. for the summer months. Would love to work with children or any other type of job. Have selling experience. Age 18. Please contact: Eleanor Kits, Box 160, Blackfalds, Alta. T0M 0J0. 1-403-782-6201 or London: 472-9589.

**MOOREFIELD:** Drayton: 15½-year-old girl looking for summer employment. Do most anything. Has experience as babysitter and mother's aid. Call: Patricia Tacoma: (519) 638-2604.

**MOOREFIELD:** I am 16-years-old, live on a dairy farm. I am looking for a summer job from July 1 to August 31, 1980. I would like to work in a welding shop or on a dairy farm. Contact: John Stevens, R.R.#3, Moorefield, Ont. N0G 2K0. Phone: (519) 638-2325.

**MOOREFIELD:** A 15-year-old girl would like a job as a mother's helper or a baby-sitter. Phone: (519) 638-2191. Address: Sylvia Vanden Hazel, R.R.#2, Moorefield, Ont. N0G 2K0.

**MT. BRYDGES:** Grade 10 student — looking for employment on a dairy or turkey farm. Have two years experience on a Dairy farm. Would prefer to work in Southwestern Ontario. Write to: Bill Bron, P.O. Box 45, Mt. Brydges, Ont. N0L 1W0.

**OSHAWA:** A 16-year-old high school boy seeks summer employment, doing any kind of work. Available June 16 to end of August. Please contact: Ken Zantingh, 12 Taylor Rd., Oshawa, Ont. L1G 3Z2. Phone: (416) 579-0842.

Cont'd...

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**PETAWAWA:** I am a 15-year-old boy wishing to work on a dairy farm for the summer. I am available from June 16 to September 5. I have had experience working on a dairy farm. Contact: Tom Elgersma, 71 Paardeburg Blvd., Petawawa, Ont. K8H 1H1. Phone: 613-687-5466.

**PETAWAWA:** I am a 17-year-old highschool girl, looking for summer employment. I would like to be a mother's helper — looking after children, cleaning, etc. I have had experience babysitting. References available. Please write: Beverly Elgersma, 71 Paardeburg Blvd., C.F.B. Petawawa, Ont. K8H 1H1.

**PORT LAMBTON:** 17-year-old boy (student) would like a job on any farm. Has experience with pigs and cattle. Write to: Jake Kraayenbrink, R.R. #1, Port Lambton Ont. N0P 2B0 or phone: (519) 677-5395.

**ST. CATHARINES:** Highschool girl (finished grade 12) would like a job. I like working with people and children, or in greenhouses. Please contact: Margaret Beens, 15 Audrey St., St. Catharines, Ont. L2R 4L3.

**ST. THOMAS:** University student seeks summer job on farm or in greenhouses, preferably in Southern Ontario. Please contact: Carla Venema, 882 Elm St., St. Thomas, Ont. N5R 5C6. Phone: (519) 631-2043.

**SARNIA:** Student, 16, wants work for summer. **Farm work** (likes to work with animals), or **greenhouse work**, in South-western Ontario. Contact or write: Paul Tymstra, 1290 Willa Drive, Sarnia, Ont., 336-6860.

**SARNIA:** 17 year old boy (student) would like to work this summer in garage or farm in South-western Ontario. Contact: A. Westra, 722 Woodhaven, Sarnia, ON N7S 2W1. Phone: (519) 344-0640.

**SMITHVILLE:** Attention all! One, eager, hard-working girl for rent — cheap. I'm 17-years-old and I love a challenge. I'd like a job where I can work with people, but I'm willing to do anything. Please contact: Cindy Bremmer, P.O. Box 41, Smithville, Ont. L0R 2A0. Phone: 957-3944.

**STRATHROY:** Grade 10 student wishing to work on a dairy farm (or turkey farm) has some experience and wants more experience. Preferably in South-western Ontario. Contact: Barry Dykstra, 211 East Centre St., Strathroy, Ont. N7G 1T3. Phone: 245-4529.

**WOODSTOCK:** College student, 18-year-old girl seeks summer job as mother's helper, or care of children. Has some experience. Available immediately till September. Please contact: Mary Ann Alblas, R.R.#5, Woodstock, Ont. N4S 7V9. Phone: (519) 467-5452.

**WOODSTOCK:** I am a 16-year-old boy (student), who would like to work full time this summer on a farm. I am available from approximately June 15 to September 1. I have experience in this line of work, since I have lived on a dairy farm all my life. Contact: D. Alblas, R.R.#5, Woodstock, Ont. N4S 7V9, or phone: 467-5452.

**WYOMING:** 18-year-old farm girl is looking for summer employment in Southwestern Ontario. I am willing to do any kind of work and I am willing to learn. Contact: Tracy Korvemaker, R.R.#3, Wyoming, Ont. N0N 1T0 or phone: (519) 845-3823.

**ALBERTA OR B.C.:** 20-year-old college student looking for work in Alta. or B.C., preferably in construction since I have 5 years of bricklaying experience. Contact: John, 362 Schultze, Calvin College, Grand Rapids, Mich. 49506. 1-616-942-9150 ext. 2388.

**SIoux CENTER, IOWA:** I am a second year college student. My previous work experiences have been dairy farm work, nurses aid in a nursing home and supervisor of juvenile delinquents. Any job openings will be considered. Please contact: Julia Sikma, 512 3rd Ave. S.E., Sioux Center, Iowa, 51250. Phone: 712-722-4243.

**DOLLARD DES ORMEAUX, QUE.:** 17 year old boy is looking for any type of work from end of June to end of August. Telephone: 514-684-6750. Contact: T. Bruinsma, 28 Middleton, Dollard des Ormeaux, Que. H9A 1T2.

## Summer Help

**FOREST:** Lakewood Christian Camp requires young people and teachers to help with our summer program for a week or longer. Free room and board only, along with good Christian fellowship. For worthwhile work call or write: Brian Lise, c/o Lakewood, R.R.#5, Forest, Ont. N0N 1J0. (Phone: 519-899-4415).

Cont'd from page 9

including an exposition of course and class organization, textbook selection, audio-visual and computer aids. The workshop will be held at the conference location. Confirmed participants include: A.P. Dierick, University of Toronto, William Fletcher, University of Maryland, Louise Vanhee Nelson, University of

Windsor, Ray Wakefield, University of Minnesota and A.F. Zweers, University of Waterloo.

For further information regarding the Dutch course GER 265Y, contact: Professor A.P. Dierick, Department of German, 97 St. George St., Toronto, Ont. Phone: (416) 978-3186.

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## Cosmic in scope

De Here Jezus is in de wereld gekomen om Zijn volk zalig te maken van hun zonden. Dat kunnen we afleiden uit Zijn Naam. Een engel des Heren verscheen aan Jozef in een droom en zei: Jozef, zoon van David, schroom niet Maria uw vrouw tot u te nemen, want wat in haar verwekt is, is uit de Heilige Geest. Zij zal een zoon baren en gij zult Hem de naam Jezus geven. Want Hij is het, die Zijn volk zal redden van hun zonden!

Toen de Here Jezus na Zijn opstanding aan Zijn discipelen verscheen zei Hij: Aldus staat er geschreven, dat de Christus moest lijden en ten derden dage opstaan uit de doden, en... dat in Zijn Naam moest gepredikt worden bekering tot vergeving der zonden aan alle volken, te beginnen bij Jeruzalem.

Als er dus gesproken wordt van een volk dat gered moet worden van zijn zonden en een bekering tot vergeving van zonden, die gepredikt moet worden aan alle volken, dan ligt daarin dat de Here Jezus voor de zonden van Zijn volk heeft geboet, hun schuld betaald, voor hen het leven, het heil, de zaligheid heeft verworven. Alle volken moeten nu opgeroepen worden tot bekering, opdat zij gered worden, en het moet hun verkondigd worden dat zij van God kunnen ontvangen vergeving van zonden, volkomen zaligheid, om Christus' wil.

Het evangelie is niet alleen voor Israël, het is voor alle volken. Het onderscheid tussen Joden en heidenen is verdwenen. De Here Jezus is een Heiland der wereld. En bij wereld moeten we toch niet alleen denken aan de mensen-wereld. De verlossing die door de Here Jezus verworven is, is 'cosmic in scope'. Dat betekent die verlossing heeft met de hele 'kosmos' te maken. Door de val van Adam en Eva in het Paradijs onstond er een chaos. De kosmos werd een chaos, maar door het verzoenend werk van de Here Jezus wordt de chaos weer tot een kosmos.

God heeft de kosmos lief, dat is niet alleen de mensen-wereld. Die mensenwereld staat wel op de voorgrond. De mens was tenslotte toch geschapen als de kroon der schepping. En die liefde van God voor de hele wereld wordt in het zelfde vers ineens erg persoonlijk gemaakt als het klinkt: 'opdat een iegelijk, die in Hem, de eniggeboren Zoon van God, gelooft niet verderve maar het eeuwige leven hebbe'. Toch blijkt ook uit andere plaatsen in de Schrift dat de verlossing 'cosmic in scope' is. Ik denk b.v. aan het bekende woord van Paulus waarin hij Gods genade voor zondaren laat uitkomen en bejubelt maar ook de kosmos op Christus betreft als hij zegt: In Hem, de Here Jezus Christus, hebben wij de verlossing door zijn bloed, de vergeving van de overtredingen, naar de rijkdom zijner genade, welke Hij ons overvloedig heeft bewezen in alle wijsheid en verstand, door ons het geheimenis van zijn wil te doen kennen... om ter voorbereiding van de volheid der tijden, al wat in de hemelen en op de aarde is onder één hoofd, dat is Christus, samen te vatten.

Dat samenvatten van al wat in de hemelen en op de aarde is en wat over Gods liefhebben van de 'wereld' gezegd werd gaat ten diepste over dezelfde zaak. De kosmos kwam door de schuld van de eerste Adam onder de vloek, en zal door het verlossend werk van de tweede Adam van die vloek worden bevrijd. De Here Jezus verzoent niet alleen de zonde. Hij kwam niet alleen om onze schuld weg te nemen. De Bijbel zegt nadrukkelijk dat Hij ook kwam om alle dingen weer op te richten. Zijn lijden en sterven, de verlossing die Hij teweegbracht is 'cosmic in scope'. Wij moeten oog hebben voor de herscheppende kracht van de zoendood van de Here Jezus Christus.

De Here Jezus redt mensen. Petrus zegt het nadrukkelijk: Hem hebt ge lief, zonder Hem gezien te hebben! In Hem gelooft gij, zonder Hem thans te zien, en gij verheugt u met een onuitsprekelijke en verheerlijkte vreugde, daar gij het einddoel des geloofs bereikt dat is de zaligheid der zielen! Mensen worden zalig, door de Here Jezus Christus. Gered van de eeuwige dood. Petrus spreekt echter ook over 'de wederoprichting aller dingen' en Paulus schrijft dat God door de Here Jezus (vrede gemaakt hebbende door het bloed zijns kruises) alle dingen weder met Zich verzoenen zal. En dat gebeurt door de Here Jezus, hetzij wat op de aarde is, hetzij wat in de hemelen is.

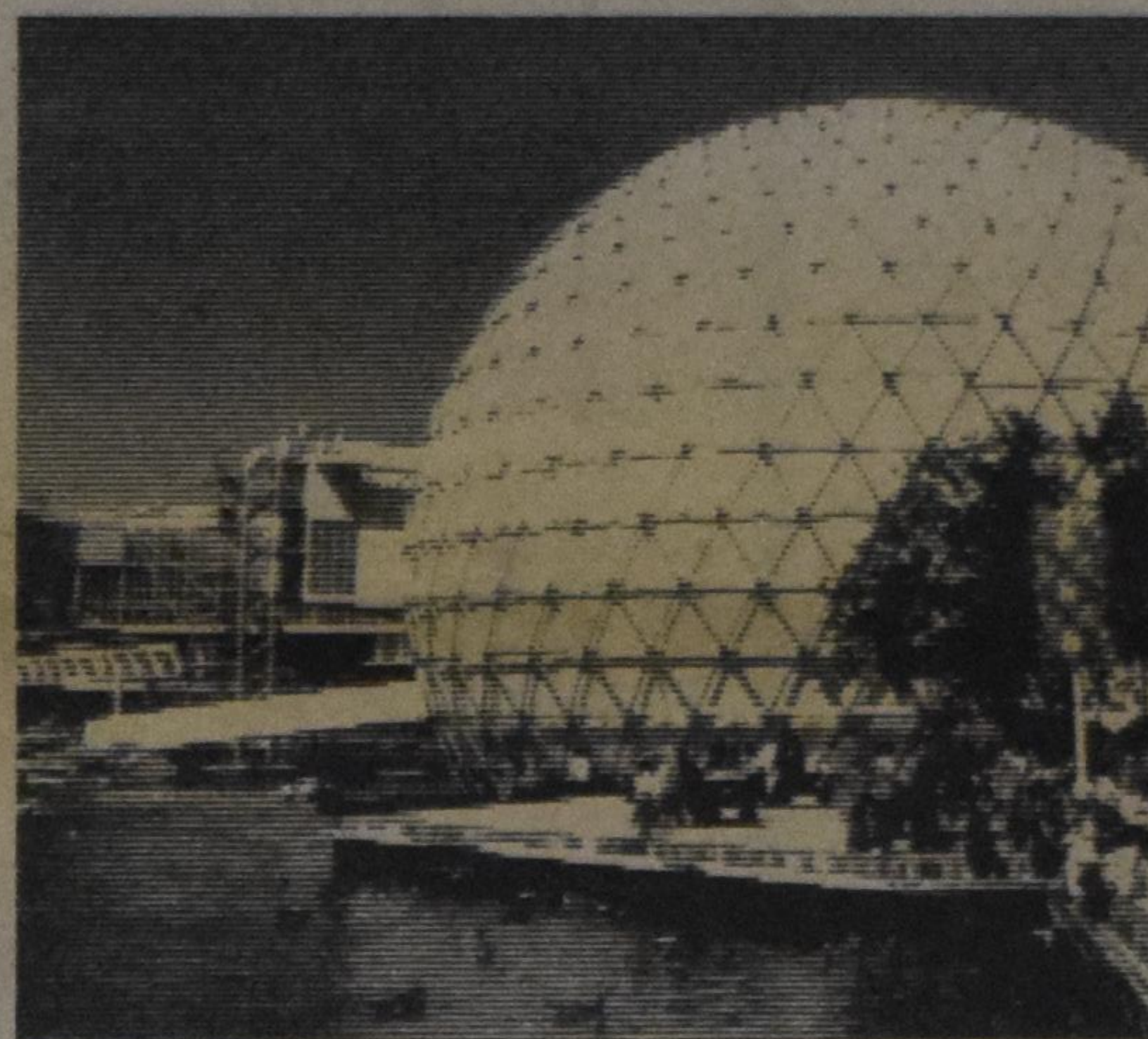
Uiteindelijk zal alles weer onder één Hoofd worden samengevat, zodat de gehele kosmos een organisch geheel wordt, als het ware één lichaam, bestuurd door dat ene Hoofd Jezus Christus. Nu zucht het scheppel, de gehele schepping, maar het houdt een keer op. Paulus richt ons oog op Gods voornemen om de wanorde op te heffen. De wereld zal worden herschapen. De Here Jezus is niet alleen de Redder van Zijn volk, Hij redt ook de kosmos. Zijn verlossingswerk is 'cosmic in scope'.

J. VanHarmelen



Schets van de nieuwe Dutch Canadian Club in Calgary, Alberta: Het nieuwe gebouw dat rondom de 1.2 miljoen dollars zal kosten, zal vergaderlokalen, klaslokalen en een zitkamer huisvesten. Een 50% grant van het gouvernement vereist dat het gebouw voor 50% voor etnisch culturele activiteiten wordt gebruikt. (foto: De Hollandse Krant).

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\*Sommige prijzen veranderen gedurende de Canadian National Exhibition, 13 aug. - 1 sept. Openbaar vervoer per bus, tram, Go Commuter service aanwezig en speciale Ontario Place bussen van de Gray Coach Terminal. Voor TTC informatie bel 484-4544. Parkeerplaatsen op 't vaste land en East Island.

P.S. Er zijn wheelchairs verkrijgbaar voor de gehandicapten en deblen. Huisdieren, schaatsplanken en fietsen zijn verboden.



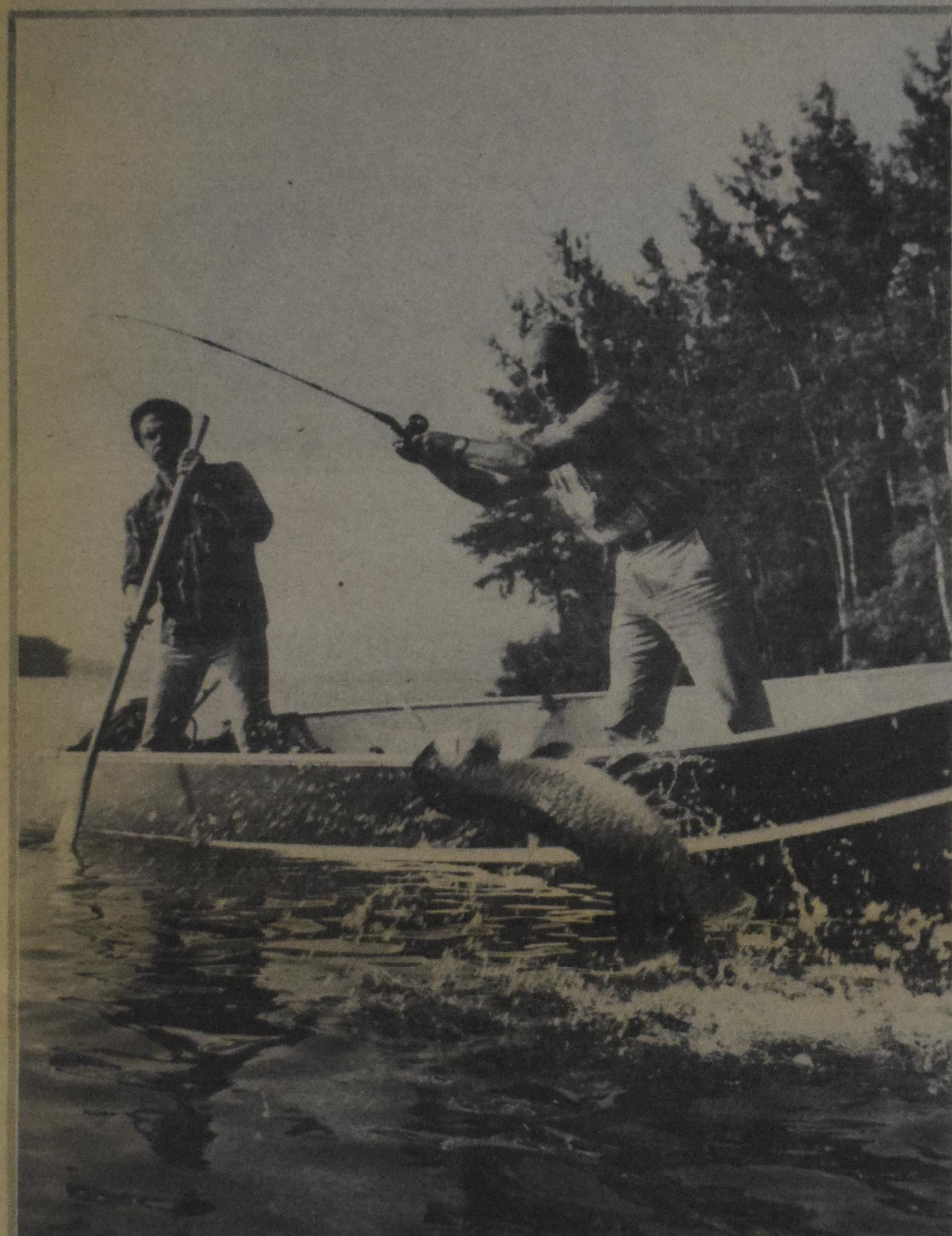
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# Walvissen in de St. Lawrence

door Marcus Van Steen



Vissen in North Caribou meer, ten noorden van Pickle meer in Ontario. (Ontario gouvernement foto).

(Canadian Scene) — De monding van de St. Lawrence Rivier trekt jaarlijks veel toeristen, en een van de redenen daarvoor is een kans om walvissen van dichtbij te kunnen gadeslaan. De walvissen kennen dit gebied al eeuwen op hun duimpje en de attractie is voor hen het feit dat er op deze plaats, waar het koude water van de Saguenay Rivier en het warmere water van de St. Lawrence in elkaar stromen, ontzaglijk veel vis rondzwemt en dat voorziet de walvissen dagelijks van heerlijke maaltijden.

Dat doen die walvissen al meer dan 500 jaar. In de tijd dat Columbus de Nieuwe Wereld opeiste voor Spanje zwommen de walvissen de St. Lawrence River al op, op jacht naar hun vismaaltijd, en de walvisvaarders uit Basque hadden het weer op die walvissen gemunt. Zij hebben meer dan twee honderd jaar vanuit dit plaatsje de walvisvaart bedreven en we kennen het plaatsje nog als Port-aux-Basques. Zij verkozen de olierijke Groenlandse Walvis, die zij in zulke grote aantallen vingen, dat het dier bijna uitstierf. Hij wordt nooit meer aangetroffen in de St. Lawrence. De andere soorten walvissen komen echter trouw ieder jaar terug en vormen een grote attractie voor vacantiëgangers.

De meeste walvissen die men er ziet zijn van de kleinere soorten, de zg. witte dolfijn en 'pilot whale'. De grote gebochelde walvissen ziet men echter nog regelmatig en zelfs de zeldzame 'blue whale' (vinvis), het grootste ter wereld, kan men hier soms zien.

Van midden juli tot midden september worden er speciale

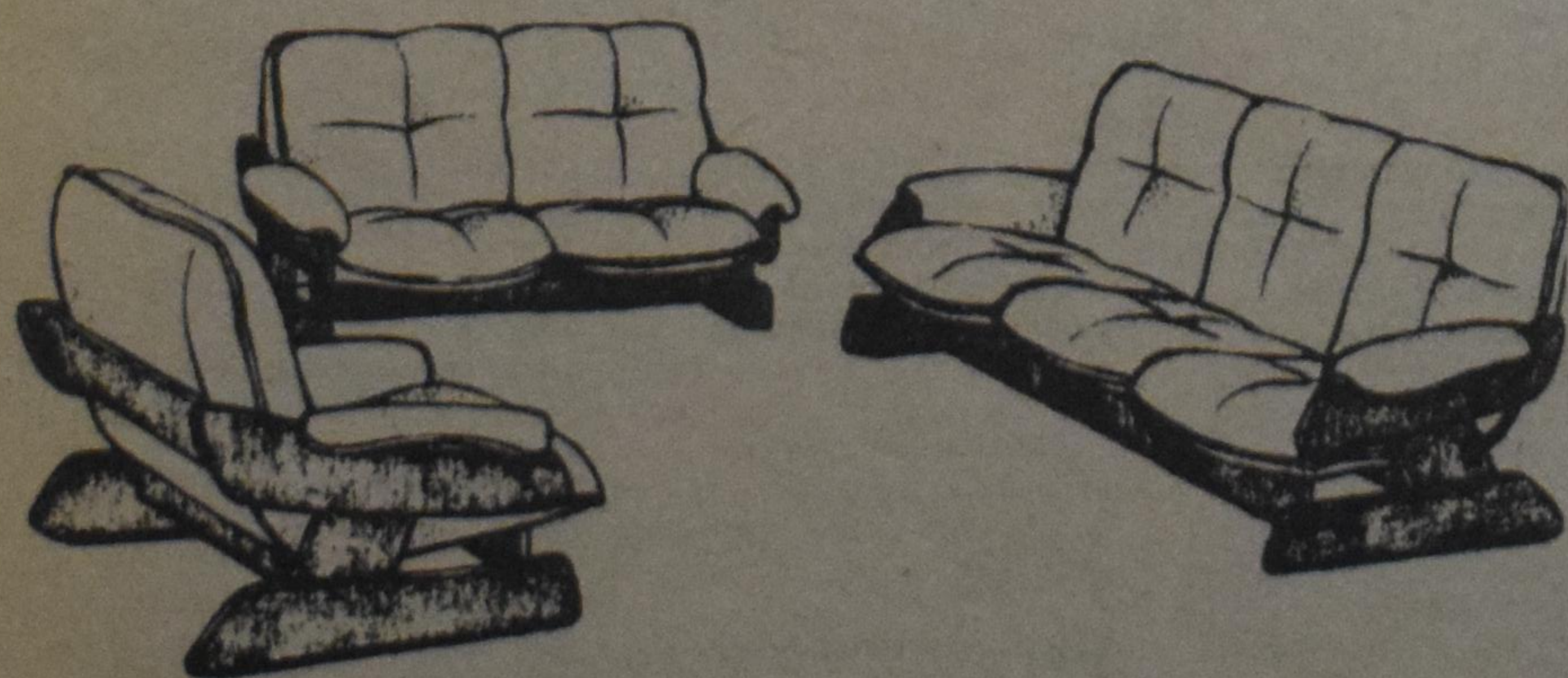
excursies georganiseerd voor hen, die de walvissen willen zien. Een van de organisaties die zich hiermee bezig houden is de Montreal Zoological Society. De belangstellenden worden per bus naar Rivière de Loup gereden. Daar begeven zij zich aan boord van het schip *St. Barnabe* en via luidsprekers worden de deelnemers dan gewezen op de walvissen die gesignaleerd worden.

Als scholen walvissen gezien worden, dan begeeft het schip zich dicht bij de vissen en de motor wordt dan afgezet. De walvissen zijn hier zo aan gewend dat zij om het schip heen zwemmen om de mensen te bekijken die op hun beurt de vissen zo graag eens bekijken. En iedereen die al eens eerder een vis van 60 voet lengte van dichtbij gezien heeft, weet wel dat dit een bijzonder evenement is. Zo'n reisje, dat drie dagen duurt, kost ongeveer \$200.

Een dergelijke reis wordt tevens georganiseerd door Gerard Iles, de vroegere directeur van de dierentuin van Manchester in Engeland. Hij heeft zich ten doel gesteld de mensen op de hoogte te brengen van de majesteit en de intelligentie van de walvissen en het afslachten van deze dieren tegen te gaan. Als we niet spoedig iets doen, zo zegt hij, dan sterven deze unieke dieren uit.

De heer Iles organiseert tweedaagse reizen. Een van die twee dagen is men aan boord van een veerboot die vroeger gebruikt werd voor de kruising van Southampton naar het eiland Wight in Engeland. Hij doet dit al sinds 1971.

Vervolg op pag. 18



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## Walvissen...

Vervolg van pag. 17

Het zijn voornamelijk naturalisten en natuurliefhebbers die aan deze excursies deelnemen en zij hebben uiteraard ook grote belangstelling voor de grote aantallen zeeleeuwen, bruinvissen en zeevogels die in deze buurt nestelen. Zelfs mensen die zich voor de excursie nooit hebben beschouwd als natuurliefhebbers komen enthousiast terug van deze excursies. Voor verdere inlichtingen kunt u Gerard Illes schrijven aan het adres: 2053 Vendome Ave., Montreal H4A 3M4. Zijn telefoonnummer is (514) 484-8692.

De Zoological Society in Montreal bevindt zich aan 2055 Peel Street, Montreal, H3A 1V4 en hun telefoonnummer is (514) 845-8317.

Het National Museum of Natural Sciences is voornemens driedaagse excursies te organiseren voor hen die belangstelling voor walvissen hebben. U kunt schrijven aan: Whale-Watching Trip's National Museum of Natural Sciences, Ottawa, Ont. K1A 0M8.

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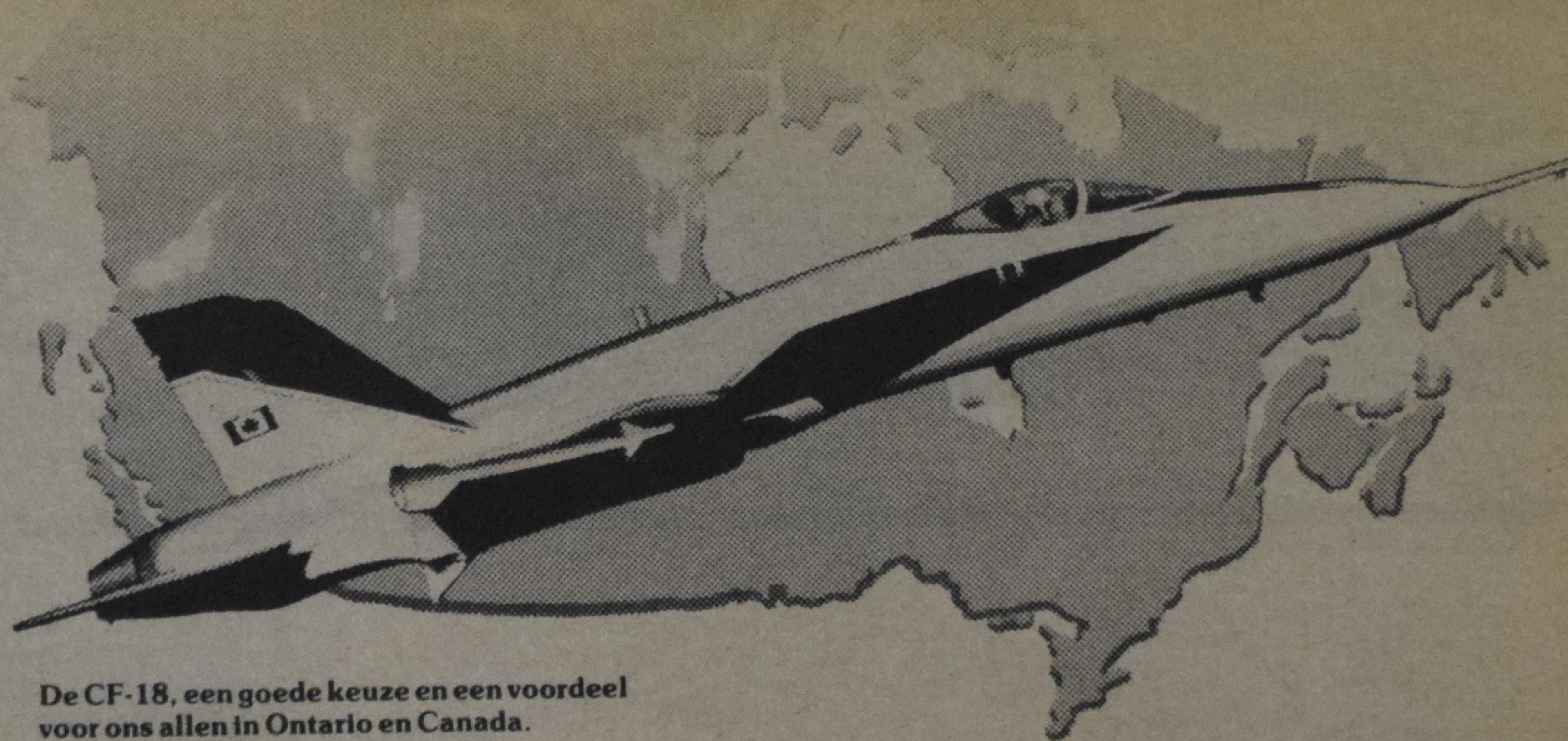
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De Heer John Heersink in Burlington, ON, is zover we weten de eerste Nederlander in het buitenland die een Orde van Oranje Nassau ontving. De Heer Edward Van Kessenich, de Consul Generaal decoreerde de Heer Heersink met deze orde voor het werk dat hij gedaan heeft voor de meer dan 25,000 Nederlandse immigranten in Zuidwest Ontario. In 1958 was hij benoemd tot honoraire Vice Consul in Hamilton en omgeving.



## Een goede keuze en een voordeel voor alle Canadezen!



De CF-18, een goede keuze en een voordeel voor ons allen in Ontario en Canada.

**Het gouvernement van Canada heeft het beste oorlogs vliegtuig voor onze bescherming gekozen — de CF-18. En deze keuze offert Ontario belangrijke economische voordelen vandaag en in de toekomst.**

**Een voordeel voor onze veiligheid.**

De CF-18 is sterk, modern en betrouwbaar. Het is aanpassend. Door haar voortreffelijke technologie, veelzijdig ontwerp en grote verscheidenheid in militaire mogelijkheden, kan het aan nieuwe technologieën en aan onze veiligheid beantwoorden. Deze blijvende voordelen

maken het de keuze voor Canada.

**Een voordeel voor de economie in Ontario.**

Bij het kiezen van de CF-18 heeft Canada met veel succes een overeenkomst gesloten dat grote voordelen zal geven aan onze zakenwereld en industrieën. We krijgen meer dan 137 vliegtuigen. De bindende overeenkomst met McDonnell-Douglas belooft nieuwe investeringen en aankoop voor fabrikanten in allerlei gebieden, hulp in de export en de verandering naar nieuwe technologieën in Canada. Het betekent groei. Het totaal bedrag van

meer dan \$3 miljard in contracten zal worden uitbesteed aan firmas in Canada in de komende 15 jaar en dat schept duizenden nieuwe werkgelegenheden.

Een groot gedeelte hiervan komt Ontario ten goede, vooral in de industrie van aerospace en electronica.

**Een voordeel voor de zakenwereld in Ontario.**

De CF-18 schept bijzondere en interessante mogelijkheden voor Ontario. Vele Canadeze zaken en industrieën, groot en klein, zullen deelnemen in een groot aantal projecten begon-

nen door het McDonnell-Douglas contract.

Het ligt nu aan ons er iets mee te doen. Gebruik deze gelegenheid. Canada is afhankelijk van UW initiatief en doorzettingsvermogen. Allen in Ontario kunnen profiteren van de voordelen.

**Het is een voordeel!**

Als u meer wilt weten over de mogelijkheden die bestaan voor uw zaak, contact uw Government of Canada Business Information Centre. (In Toronto, (416) 369-4941. Elders in Ontario vraag uw operator voor Zenith 0-3200.)



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## THANKS

**LUBBERTS:** Dear children, relatives and friends, we thank you all for sharing with us, in so many ways, our 35th Wedding Anniversary. Yes indeed, "Praise the Lord" for his presence and guiding hand, over all these years.  
Bert and Tiena Lubberts,  
R.R.#2, Hannon, Ont. L0R 1P0.

**KEMPER:** We, Jack and Jenny Kemper thank all our children, grandchildren, relatives and friends for everything they did, to make our 40th Wedding Anniversary an unforgettable day. Above all, we thank our heavenly Father for his blessings in the past years and we pray that he will guide and bless us in the years to come.  
Mr. and Mrs. J. Kemper,  
2 McDonald Crt., Hamilton, Ont. L9J 1E1.

**STEL:** We wish to thank all our relatives and friends for their prayers, visits, cards and letters, and for all other tokens of love and sympathy, received during the illness, and passing away of our dear wife, mother and grandmother, Johanna van der Veen. Your thoughtfulness was, and still is, greatly appreciated.  
Mr. Klaas Stel and family.

**WESTERMAN:** We express our sincere thanks to our children, grandchildren and friends who made the day of our 50th Anniversary an unforgettable one. Also thanks for the many cards we received. Above all, we are thankful and grateful to our Lord, who in his goodness spared our lives so that we could celebrate this day together.  
Mr. and Mrs. H. Westerman,  
Oshawa, ON.

## BIRTHS

**KUIPERY:** "Praise God from whom all blessings flow." Art and Tina are happy to announce that God has entrusted to their care, a beautiful daughter, KIMBERLEY ANNE, born on May 12, 1980. She is an 8 lb. 1 oz. sister for Tara. Kimberley is the second grandchild for Mr. and Mrs. K. Brouwer of Wellandport and tenth grandchild for Mr. and Mrs. J. Kuipery of St. Catharines. Another great-grandchild for Mr. and Mrs. H.K. Brouwer and Mr. and Mrs. F.W. Veenstra and Mrs. A.J. Kuipery, all of The Netherlands.  
4 Peachdale Ave., St. Catharines, Ont. L2M 5M3.

**POSTMA:** Thy faithfulness, O Lord, endures to all generations. Garry and Diane (nee Vissers) thank God for the gift of a son, KEVIN MATTHEW, born May 11, 1980. A welcome brother for Jeff, Michael, Diana, Ariene.  
211 Lime Kiln Rd., Ancaster, Ont. L9G 3A9.

**STRETCH:** Aggie and Neal give thanks to the Lord who has enriched their lives with a fine son, CAMERON DAVID, born on April 29, 1980. He is the 1st grandchild for Mrs. M. Stretch of Waterloo, Que., and the 4th grandchild for Mr. and Mrs. T. Smit of Chatham, ON.  
1275 Brant St., #26, Burlington, ON L7P 1X7.

## BIRTHS

**TIGCHELAAR:** Tim, David and Monique proudly announce the arrival of their sister, CHERIE ANNE, born on April 24, 1980. We, Dave and Joanne (nee Vriend) are thankful to the creator of life for again blessing our home. Cherie is the 25th grandchild to Mr. and Mrs. Clarence Tigchelaar from Hannon, Ont., and the 29th grandchild to Mr. John Vriend, Waterdown, Ont.  
168 Greenstone Dr., Kamloops, B.C. V2C 1N5.

**VAN STRATEN:** With joy and thanksgiving to God, the giver of life, who entrusted into our care another healthy child, a son, JAMES ALEXANDER, on May 6, 1980. A little brother for Erika, Marcel, John, Marian, Theresa and Benji. Proud parents are Gus and Fenny van Straten, 24th grandchild for Mr. and Mrs. J. de Vries, Groningen, Holland. 22nd grandchild for Mr. and Mrs. H.B. van Straten, Richmond, B.C.  
19 Holland Ave., Chatham, Ont. N7M 5X8.

**VERDONK:** With thankfulness to God, the creator of life, we, Joe and Grace, joyfully announce the birth of our daughter, PAULINA MARGARETHA. She was born on April 30, 1980. She is a granddaughter for Mr. and Mrs. H. Bootsma and Mr. and Mrs. T. Verdonk, a great-granddaughter for Mr. and Mrs. P. Rustenburg, Mr. & Mrs. W. Bootsma and Mr. J. Verdonk (The Netherlands).  
R.R.#7, Brantford, Ont. N3T 5L9.

**WESTERTEP:** With joy in our hearts, we thank God for the safe arrival of our beautiful daughter JOSEPHINE CHARLOTTE, on May 11, 1980. First grandchild for Mr. and Mrs. J. DeVries of Enkhuizen, The Netherlands and 18th grandchild for Mr. and Mrs. P. Westertep of Belmont, Ont. Happy parents are Peter and Lineke.  
204 Rymal Rd. W., Hamilton, Ont. L9B 1B8.

**WIERSMA:** We, Jim and Wilma, praise and thank God for this gift to us, a daughter, BRENDA WILENE, born May 5, 1980. Brenda is the first grandchild for Mr. and Mrs. Peter Haverkamp of Nanticoke and Mr. and Mrs. Mike Wiersma of Grimsby.  
R.R.#3, Reg. Rd. 81, Beamsville, Ont. L0R 1B0.

## MARRIAGES

**BROUWER-HULSHOF:** Mr. and Mrs. John Brouwer and Mr. and Mrs. Ed. Hulshof invite you to share in the joy of the marriage uniting their children, AGNES and EDWARD F. This celebration will be on Saturday, June 7, 1980, at 3 o'clock, Second Chr. Ref. Church, Sarnia, Ont.  
Future address: P.O. Box 10, R.R.#5, Forest, Ont.

**DYKXHOORN-AUKEMA:** Mr. and Mrs. Tony Dykxhoorn and Mr. and Mrs. Jeen Aukema are happy to announce the marriage of their children, CYNTHIA and RALPH. The ceremony will take place, D.V., June 7, 1980 at 4 p.m. in the Chr. Ref. Church, Tillsonburg, Ont. Rev. C.C. Pool officiating.  
Future address: 33 Thomas St., Chatham, Ont. N7L 1V2.

**FLUIT-DE JONG:** Mr. and Mrs. G. Fluit of St. Catharines, and Mr. and Mrs. H. De Jong of Jordan Station, are happy to announce the forthcoming marriage of their children, MARCIA and WAYNE. The wedding ceremony will take place, the Lord willing, on Saturday, June 14, 1980, at 4:00 p.m. in the Covenant Chr. Ref. Church of St. Catharines, Ont. Rev. J. Kuntz officiating.  
Future address: 184 Earlsdale, Apt. #2, Toronto, Ont. M6E 1L2.

## MARRIAGES

**GREYDANUS-ROZENDAL:** Mr. and Mrs. Lieuwe Greydanus of Listowel, are pleased to announce the marriage of their daughter, JANE ANNE to ROY EDWARD ROZENDAL, son of Mr. and Mrs. Dirk Rozendal, Listowel, Ont. The wedding will take place, the Lord willing, on Friday, June 6, 1980, at 7 p.m. in the Bethel Chr. Ref. Church of Listowel, Ont. Rev. Peter Breedveld of Kitchener officiating.  
Future address: R.R.#4, Listowel, Ont. N4W 3G9.

**HARBERS-DENTZ:** Mr. and Mrs. William Harbers and Mr. and Mrs. Elmer Dentz, are happy to announce the forthcoming marriage of their children, BETTY and PAUL. The wedding ceremony will take place, the Lord willing, on Saturday, June 7, 1980 at 2:30 p.m. in the Williamsburg Chr. Ref. Church, with Rev. L. Schalkwyk officiating.  
Future address: R.R.#1, Iroquois, Ont. K0E 1K0.

**KLOK-KOOY:** Mr. and Mrs. Henk Klok and Mr. and Mrs. Albert Kooy, are happy to announce the forthcoming marriage of their children, JULIE MARLAE to HENRY WILBURN. The ceremony will take place, the Lord willing, on Friday, June 6, 1980 in the Nobleford Chr. Ref. Church. Rev. Stanley Drenth officiating.  
Future address: Box 344, Taber, Alta. T0K 2G0.

**KUGEL-JEFFREY:** Mr. and Mrs. Herman Kugel of Belleville are happy to announce the forthcoming marriage of their daughter, JOYCE EVELYN to LANCE JEFFREY, son of Mr. and Mrs. Robert Jeffrey of Foxboro, Ont. The wedding will take place, the Lord willing, on May 30, 1980 at 7:00 p.m. in the Maranatha Chr. Ref. Church, Belleville, Ont. Pastor H. Getkate officiating.  
Future address: 150 Catherine St., Apt. #9, Belleville, Ont. K8P 1M8.

**STAR-SIPKENS:** Mr. and Mrs. G.J. Star are pleased to announce the marriage of their daughter, ELLEN to EDWARD JOHN SIPKENS, son of Mr. and Mrs. Stan Sipkens of Sarnia, ON. The wedding will take place, May 30, 1980 in the Hamilton First Chr. Ref. Church.

**TIERSMA-VANDER HEIDE:** Mr. and Mrs. Jetse Tiersma of R.R.#1, Dunnville, are pleased to announce the forthcoming marriage of their daughter, BETTY to KEN VANDER HEIDE, son of Mr. and Mrs. Aldon Vander Heide of R.R.#9, Dunnville. Wedding to take place, D.V., Saturday, May 31, 1980, at 3:00 p.m., at the Bethel Chr. Ref. Church, Robinson Rd., Dunnville. Rev. G. Martin officiating.  
Future address: R.R.#9, Dunnville, ON N1A 2W8.

**VANDERTIL-HIEMSTRA-DRIESMAN:** With thanksgiving to God for his gift of love, Mr. and Mrs. John Vander Til of Camlachie, Ont. and Mr. and Mrs. Wytze Hiemstra of Aylmer, Ont., announce the forthcoming marriage of their children, CATHY and RICK. And Mr. and Mrs. Wytze Hiemstra, Aylmer, Ont., and Mr. and Mrs. Gillis Driesman of Lambeth, Ont., announce the forthcoming marriage of their children, MARGARET and RICK. The double wedding ceremony will take place, the Lord willing, on Saturday, June 14, 1980 at 2:30 p.m. in the Chr. Ref. Church, Aylmer, with Rev. W. Renkema of Wyoming, Ont., officiating.  
Future address: Rick Hiemstra, R.R.#1, Aylmer, Ont. Richard Driesman, Box 91, King St., Sparta, Ont.

Share your family news with C.C.

## MARRIAGES

**WEENING-BUISMAN:** Mr. and Mrs. Frank Weening and Mr. and Mrs. Tim Buisman are happy to announce the forthcoming marriage of GRACE and JOHN. The ceremony will take place, D.V., on May 31, 1980 at 3 p.m. in the Springdale Chr. Ref. Church, Bradford, Ont. Rev. James M. Evenhouse officiating.  
Future address: 20 Dayfoot Dr., Georgetown, Ont. L7G 2K9.

## ANNIVERSARIES

1940 1980  
Berlikum Stevensville  
„Tot dat ik in Gods heilgdommen inging en op hun einde leette" (Psalm 73:17 [Wedding text]).  
With joy and gratitude to our heavenly Father, we wish to announce that, the Lord willing, we will celebrate the 40th Wedding Anniversary of our dear parents and grandparents,

BINDERT KLAAS and TRYNTJE DE HAAN (nee Tuinstra)

on May 30, 1980. We thank the Lord for his faithfulness and love shown in all those years. We pray that the Lord will continue to bless them and be near to them and keep them in his care.

Love and congratulations from their thankful children and grandchildren:

Peter & Evelyn Spyker; Christine, Marlene, Peter, Brian, Evelyn — Welland, Ont.

Ralph & Marge Norg; Anjo, Brian, Tanya, Carl — Chesterville, Ont. Ike & Tess Langendoen; Stephen, Pamela — St. Catharines, Ont. Chris & Bess Vander Wal; Sharon, Christopher — Coaldale, Alta. Seymour de Haan — St. Catharines, Ont.

Home address: 2318 Stevensville Rd., Stevensville, Ont. L0S 1S0.

June 1 1980  
Leidschendam, Vancouver, Holland Canada  
With praise and thankfulness to God, we hope, the Lord willing, to celebrate the 30th Wedding Anniversary of our parents and grandparents,

JAN and CATHERINE J. DE RUYTER (nee Schmal)

"Endeavouring to keep the unity of the Spirit in the bond of peace." (Ephesians 4:3).  
With much love, from their children: Irma & John Hamhuis; Karen, Michael, Bryan — Smithers, B.C. Herb & Joni — Grand Rapids, Mich. Andy — at home  
Home address: 2651 East 7th Ave., Vancouver, B.C.

With thanks to God who has blessed us so much, we hope to celebrate the 25th Wedding Anniversary of our parents who were married in a double wedding ceremony on May 28, 1955. We pray God will keep them for each other and us for many years to come.  
Psalm 90:1.

BAS and JANIE GROENEWEG (nee Timmers)

Jacqui & Jake Van Meppelen Scheppink; Timothy Thea (Vancouver, B.C.) Bas & Marjorie Jim & Judi Eva & Henry

PIET and SYA GROENEWEG (nee v. Dalen)

Jan & Ina Groeneweg (Holland) Thea & Gary Westra; Mark Len Mark  
An open house will be held on Saturday, May 31, 1980 from 4:00 - 6:00 p.m., at the Free Ref. Church, 145 St. George St., St. Thomas, Ont. Home addresses: 46 Sunset Dr., St. Thomas, Ont. N5R 3B2. Frans Halslaan 7, 3931 LJ Woudenberg, Holland.

## ANNIVERSARIES

Zwolle, Ov. St. Catharines, Ont. 1940 1980

May 23  
Wedding text: Psalm 91:1: "He who dwells in the shelter of the most high, will rest in the shadow of the Almighty."

GERRIT JAN and HENNIE HULTINK (nee Pot)

with their children and grandchildren gratefully acknowledge God's sustaining grace through 40 years of marriage. God's grace has been sufficient in both their native and adopted land. We pray that he will continue to bless them while they await the sojourn to the promised land.

Hank & Rolina Hultink; Gerrit John, Tessike, Roland, Hendrika — Mount Hope, Ont.

John & Jennie Hultink; Caroline, Natalie, Valerie — St. Catharines, Ont.

Gerrit & Cathy Hultink; Jason, Julia — St. Catharines, Ont.

Bert & Jane Hultink; Brandon, Todd, Chad, Tara — Grand Rapids, Mich.

Ben & Rene Hultink — St. Catharines, Ont.  
R.R. #1, St. Catharines, Ont. L2R 6P7.

With joy and thankfulness to our God, we are grateful that we may announce the 30th Wedding Anniversary of our parents,

REV. and MRS. D.C. LOS

on June 1, 1980, and also our father's 30th Anniversary in the ministry. As their children, we are grateful to our heavenly Father for his faithfulness to our parents in the past years and we pray for his continued guidance in the years to come.

Love from their children and grandchildren:

Marian & Keith Knight; Erika, Elise — St. Catharines, Ont.

Joyce & Bart Geleynse; Luke, Emily, Bart, Reuben — Winchester, Ont.

Irene & Carel Geleynse — Burlington, Ont.

Liesje & George Van Zwol (engaged) — Hamilton, Ont.

Bill — Woodstock, Ont.

Chris — Woodstock, Ont.  
Address: 102 Chippewa Ave., Woodstock, Ont. N4T 1A1.

1940 1980  
May 26

Thanking God for keeping them for us and for each other, we wish to announce the 40th Wedding Anniversary of our parents and grandparents,

ROELOF and ANNA DE JONG (nee Jongsma)

Our love and congratulations! Japke & Ralph Tibben; Andy, Michael, Mark Anne & Dean Keyes; Kurtis Tina & Bill De Jong; Jodi

God send you...

enough joy to keep your hearts singing

enough sorrow to make you understanding

enough hope to enrich your lives

enough trials to keep you strong

enough leisure to refresh your spirits

enough love to make the world seem beautiful.

Home address: R.R.#3, Williamsburg, Ont. K0C 2H0.

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# Classified Advertising

## ANNIVERSARIES

1955 May 25 1980  
With thanks to the Lord, for keeping them for each other and us, we wish to announce the 25th Anniversary of our brother and sister,

**ANNE and ANNA LAANSTRA**  
(nee De Graaf)

With all our love and congratulations:  
Louw & Elly De Graaf — Wommels (Fr.), Holland  
Jim & Anna De Graaf — Fruitland  
Sjouke and Bill Bylisma — Ilderton  
Gerry & Karen De Graaf — Beamsville  
Tolly & John Streutker — Woodstock  
Karen De Graaf — Woodstock  
Nieces and nephews,  
980 Gibb St., Apt. #619, Oshawa, Ont.

1935 May 22, 1980, D.V., we hope to celebrate with our parents and grandparents.

**ARIE and RIKI VAN'T VOORT**

their 45th Wedding Anniversary. We pray that the Lord will continue to bless them and keep them in his care.

Harry & Carla van't Voort — Wallaceburg  
Bas & Jane van't Voort — Grand Rapids  
Elizabeth Hanlon — Newfoundland  
Sam van't Voort — Chatham  
Jenny & Bob VanNoggeren — Wallaceburg  
Loni & Albert Lunshof — Chatham  
Evert & Irene van't Voort — Wallaceburg  
Herman & Debbie van't Voort — Windsor  
and 25 grandchildren.  
Home address: A. van't Voort, 515 Nelson St., Wallaceburg, Ont. N8A 4H2.

1925 May 7 1980

"Great is the Lord and greatly to be praised and his greatness is unsearchable. One generation shall praise thy works to another and shall declare thy mighty acts" (Psalm 145:3,4).  
With thanksgiving to God for what he has given us in them, we celebrated the 55th Wedding Anniversary of our beloved parents, grandparents and great-grandparents.

**MR. and MRS. H.P. SCHURINGA**  
(nee Van Til)

of 23 Edgebrook Dr., Rexdale, Ont. M9V 1E1.

Mr. & Mrs. G. Broos; Freda, John, & Francis, Harold, Walter — Rexdale, ON.

Rev. & Mrs. H. Uittenbosch; Marcel, Selwyn, Desiree — Montreal, PQ  
Mr. & Mrs. A. Knibbe; Sylvia & John, Marilynne & Lawrence, John & Charene, Harry & Coby, Winnie Karen — Brampton, ON

Mr. & Mrs. J. F. Schuringa; Cindy, Shaunna, Darren — Rexdale, ON  
Mr. & Mrs. F.J. Schuringa; Pauline, Harold, Gwen, Sharon — Mississauga, ON  
and 9 great-grandchildren

1955 May 21 1980  
Bowmanville Rexdale  
"I am the Lord, I myself, and none but I can deliver" (Is. 43:11).  
On May 21 we celebrated with our parents,

**GEORGE and MIEKE VAARTJES**  
(nee Westerman)

the joyous occasion of their 25th Anniversary. We thank the Lord for his deliverance and love.

With love from their children:  
Belinda  
Joyce & Tony  
Karl  
Heather

## ANNIVERSARIES

Anjum May 21 1940 1980

With joy and thankfulness to our Lord, we celebrated the 40th Wedding Anniversary of our parents and grandparents.

**SJOERD and OEGINA ZYLSTRA**  
(nee Wielenga)

We thank God for their love and guidance in the past, and pray that he will continue to bless them and allow them to be a blessing in the years to come.

Best wishes from their children and grandchildren:  
Lorraine & Steve Scheepstra; Ray, Tim, Don, Renee, Denise — Georgetown  
Charles & Corrie Zylstra; Cindy, Cheryl, Robbie — Richmond Hill  
Fred & Corrie Zylstra; Jeff, Ken, Tammy — Pickering  
Gilbert & Lynn Zylstra; Diane, Dwayne, David, Darlene — Georgetown  
Owen — Georgetown  
R.R.#3, Georgetown, Ont.

## OBITUARIES

Very suddenly, after a long illness, our heavenly Father called home to him, our beloved daughter-in-law and sister-in-law.

**HENNY DE JONG**  
(nee Funcke)

Beloved wife of our son and brother, Ben De Jong, in her 49th year. Psalm 30.

Antje De Jong (nee Vander Zwaag) — Heerenveen (Fr.)

Roely & Ger Mommenhoff — Amsterdam.

Norman & Grace De Jong — Rexdale, Ont.

Geertje De Jong — Wanneperveen, (Ov.)

Clarence & Gertrude De Jong — Sarnia, Ont.

Bob & Hazel De Jong — Nestleton, Ont.

Sjoeko & Tjebbe De Jong — Rottum (Fr.)

Hammy & Andy De Vries — Bowmanville, Ont.

Jake & Janny De Jong — Petrolia, Ont.

Detje & Jan Janssen — Meppel (Dr.)

Funeral services were held on May 13, 1980, in the Rehoboth Chr. Ref. Church, Bowmanville, Ont. Rev. J. Geuzebroek officiated.

Op Zijn tijd nam de Here tot zich in zijn hemelsche heerlijkheid, ons medelid.

**PIETER DRAGT**

Moge de Here zijn vrouw en kinderen nabij zijn met zijn alles omvattende liefde. „Hij die uw jeugd vernieuwd als een's arend's!" (Psalm 103).

De seniors club "Lasting Friendship," Guelph, Ont.  
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# Books

## Politics

### Trudeau and Clark: contrasting policies on a changing political stage

**Points of Departure** by Dalton Camp; published by Deneau & Greenberg, Ottawa, 1979; cloth-bound, 259 pages; price: \$14.95. Reviewed by A.A. den Otter, St. John's Newfoundland.

One of the interesting things about Dalton Camp's impressionistic view of the 1979 election is his erroneous assumption that Joe Clark would remain in office for a long time. Consequently, his book, entitled *Points of Departure*, argues that 1979 presented a new era in Canadian history because Clark shattered the traditional molds of Canadian politics. He won office without the support of Quebec and thus, unlike the liberals, he owed no debts to that province. He could make a fresh start, a new departure.

Even though subsequent events have made Camp's title irrelevant, his book is timely. Camp was for many years, a leading strategist for the Progressive Conservative Party. His analysis of the 1979 election inevitably is biased in favour of Clark, but he is, nevertheless, an expert and his book is a penetrating, often disconcerting, examination of the

election campaign and its two leading rivals.

As expected, Camp judges Trudeau harshly. Accusing the prime minister of failing to meet the raised expectations of the country, Camp charges that under Trudeau, the sweet optimism of the 1960s soured into discontent and division. The statesman who rose to unite the country became the politician, who shattered it into competing fragments, each nursing its private aspirations. Trudeau's bilingualism policy, Camp argues, alienated his constituency and allowed political power to drift to the provinces where the premiers became the spokesmen of local ambitions. The nation, therefore, lost its common sense of purpose, its one clear destiny. Trudeau, according to Camp, permitted the "me-generation" to destroy the ideal of federalism, that is the determination to share resources, wealth and opportunities.

Despite his strong Conservative bias, Camp does not embrace Joe Clark wholeheartedly. In fact, he confesses that he dreaded a Clark victory and he poses "the despairing hypothesis that if Clark

lost this election, the [Progressive Conservative] party might be lost for another decade. But if he won, might the country be lost longer?"

In the end, however, Camp concludes that Joe Clark would be the better prime minister for Canada. Having known him for many years, Camp can describe Clark as a witty, yet thoughtful politician whose long training in the trenches of political warfare has made him a cautious and always moderate leader. Clark's basic article of faith is consensus, his dogma, compromise. Ever discreet, he seldom voices opinions of his own. Yet, despite this prudent regard for conflicting views, Clark's political programme basically reflects the concerns and influence of the middle class, a fact clearly demonstrated by the mortgage deductibility scheme. Although Camp concedes that Clark is a political opportunist, he insists that he also has a strong sense of history and that he has never deviated from his genuine concern for national unity, his great dislike for political and economic elites, and his real desire to restore community values and a simpler democracy. These policies, Camp argues, are

the antidotes to the self-centered Liberal years.

The real value of *Points of Departure* is not so much Camp's insight into the characterizations of the two combatants, but his observations on the election campaign itself. His judgments on Clark and Trudeau are highly personal, subjective and undoubtedly unacceptable to many readers. Moreover, since neither leader is likely to contest the next federal election, it is Camp's analysis of the political contest which bears the greater interest.

Camp notes that campaign techniques have changed. The age is too impatient to listen to lengthy speeches or complex debates; it demands instant visual impressions based on quick 60-second TV spots. The public only comprehends what it sees, not what it hears, not what it reads. Thus, the DC9 has replaced the political platform; on the long flights between photo opportunities, the aluminum cocoon protects the politician from inquiring minds. Opinion polls, not philosophy nor personal opinion, determine political platforms. The speech writers study the polls like

preachers their Bibles. As a result, Camp argues, politics has become a game played between the politicians and the media. The crowds are merely spectators, useful but no longer vital; they are to be seen and measured but not to be spoken to nor to be persuaded. With politics reduced to this level, Camp is despondent. What sort of country can we hope for, he asks, if the leaders follow and the followers lead?

These are disturbing words. Those, who hope to offer a Christian political alternative, might well wonder how people can be persuaded to accept such a view if they neither listen nor read. But, also those Christians, who dismiss earthly politics as unimportant, would do well to ponder Camp's message. If political policy is formed as a response to majority feelings expressed in opinion polls, can anyone remain apathetically hidden within a confused crowd, battered by small but vocal and influential pressure groups? Or, must they too become informed and thus help to shape public opinion, that is, provide leadership?

## History

### Family farms: A diminishing species

**Inheritance: Ontario's Century Farms, Past and Present** by John and Monica Ladell; published by MacMillan of Canada, Toronto, Ont., 1979; clothbound; price: \$16.95. Reviewed by Martin Olden-garm, Drayton, Ontario.

In 1967, the Junior Farmer's Association proposed as its Centennial Project to allocate signs to Ontario farms that had been in the same family since 1867, the year of Confederation. This book is based on interviews made in 1977 with the families living on century farms in Ontario. The authors tell us the real stories behind the settling of these farms: the mass immigrations from different parts of Europe; religious, economic and political unrest which led to the expulsion of many thousands of people who

then sought a better future in Canada.

It is a history of the Scottish, Irish, French, English, Dutch, Mennonite and others; their reasons for coming here, and some of the reasons why they stayed where they did. It is also a history and a commentary on the white man's dealings with the Indians and their land. In reading the book, we gain another insight into the present day Indian land claims. This book deals with the tenacity, resourcefulness, and imagination of the different people who settled in this province, their struggles, fears and hopes for a better future for themselves and their children.

The book is divided into chapters along geographic lines. *Inheritance* is well worth reading. It leaves the reader thinking about

the problems of farming along the urban fringe restrictions on the farming community by the ever-widening reach of the city, the problems of maintaining family farms because of increased costs

and mechanization. The problem of Ontario (and Canada) becoming a net importer of food is not discussed in any detail — this is clearly not the intent of the book. Yet it is in everyone's interest to

become acutely aware of the implications of the diminishing farm community. This book creates an awareness of our rich inheritance

## Bible study

### More of Barnhouse

**Acts: An Expository Commentary** by Donald Grey Barnhouse with Herbert Henry Ehrenstein; published by Zondervan Publishing House, Grand Rapids, Mich., U.S.A., 1979; in Canada: R.G. Mitchel Family Books Ltd., Willowdale, Ont.; clothbound, 233 pages; price \$11.95. Reviewed by Rev. Dirk J. Hart, London, Ontario.

For many years the late Dr. Barnhouse was the preacher at Tenth Presbyterian Church in Philadelphia where at each Sunday service he would give two sermons. First there would be a running commentary on an entire chapter of Scripture, then a sermon on a selected text. In this book we have such running commentary on each of the 28 chapters of Acts. Sometimes it's a rambling commentary. Frequently there are

good insights, at other times there are practical applications. Five sermons on selected texts from Acts are also included.

Some of the materials were written by the editor of this volume "in Dr. Barnhouse's style." Devotees of Dr. Barnhouse's other books will want to add this one to their collection. I venture to suggest that there would be no market for this book were it not for the reputation of the author.

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## Baptist sees good signs for 1980 Family Conference

Much of the controversy has centered in the delegate selection process as both left and right wing groups have sought to gain a majority in some states. Though groups representing extremist positions have had some success at influencing the peer selection process in some states, the conference is not in danger of being dominated by an extremist perspective, according to Mr. Hollis.

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*To all former teachers, and students of  
Trenton Christian School:*

*We are compiling a Yearbook to commemorate the  
25th anniversary of T.C.S. We would appreciate using any  
pictures, anecdotes and memories you are willing  
to share. All materials will be returned  
to sender. Please mail to:  
Trenton Christian School,  
20 Fourth Ave., Trenton, Ont. K8V 5N3.*

For more information contact:  
**Agnes Struik,**  
Queen St., Morriston, Ontario N0B 2C0.  
Phone: 519-822-4462.

# LET'S PLAY CHESS

Editor: Pete Layer

## THE MARCH LADDER

Contestants	Problem:	#820	#821	#822	#823	Sub-	Prev.	Total	Total	Total
	Points:	3	2	3	2			10		
F. Vander Woude (I)		3	2	2	2	9	66	75		
H. Douma (II)		3	2	0	0	5	35	40		
M. Melissen (VI)		3	0	-	-	3	30	33		
A.J. Klein (I)		3	2	3	2	10	19	29		
H. Brouwer (I)		3	2	-	-	5	19	24		
J. Wilms (IV)		2	2	3	2	9	11	20		
K. Amsinga (V)		3	2	3	2	10	(94)	10		

### Comments

The Canadian Postal System broke down once again. Our solvers from British Columbia did not receive the second series before the 25th. If that happens again, we will extend the deadline for them. Perhaps there are other chess players in the west or south who have never sent in because of slow mail. Please drop me a line and suggest a better deadline! A pamphlet explaining some rules is also available. The problems did not seem to pose too many headaches this time.

### March Solutions

#820 (Speckmann) Solution: 1. B-K5, K-K3; 2. R-N7, KxB; 3. R-K7.

#821 (Mees) Key: 1. B-Q3 tempo Try: 1. B-B3?, K-B4 no mate.

#822 (Malakov) Key: 1. B-N4 threat: 2. R-K6 and 3. Q-B3 or Q-B4 mate. Variations: 1. -, R-B7; 2. Q-B3 ch., KxR; 3. Q-K5 mate. 1. -, PxP; 2. R-K5 and 3. Q-B3 or B4 mate. 2. -, KxR; 3. Q-K3 mate. Try: 1. KxP?, PxP; 2. no mate since Black threatens RxB ch.

#823 (Maillard) Key: 1. Q-N2 threat: 2. QxN mate. Try: 1. Q-B3?, N-B3 no mate.

### Dutch Solutions

#820: 1. Le5; Ke6; 2. Tg7, Ke5; 3. Te7 mat.

#821: 1. Ld3 tempo.

#822: 1. Lb4, dr. 2. Te6 en 3. Dc3 of Df4 mat.

#823: 1. Db2, dr. 2. Dd4: mat.

# SPRING CONCERT OF THE NEW LIFE CHOIR

The New Life Choir of St. Catharines, Ont. will give a concert on  
**Friday, June 6, 1980**  
in the Grimsby Mountainview Christian Reformed Church at 8 p.m.  
There will be a freewill offering for SHALOM MANOR, the Classis  
Hamilton Home for the Aged in Grimsby. The program will include  
selections of Psalms through the Ages, music by Brahms, Gypsy  
songs, etc.

*Come and enjoy hearing this 85-voice choir.*

**ENJOY AN EVENING OF  
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**SATURDAY, JUNE 7, 1980 at 8:00 P.M.  
PORT CREDIT SECONDARY SCHOOL**

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*(Auditorium on Mineola Rd. just off Hwy. 10, south of the QEW.)  
Proceeds for the Extension Fund of the  
Clarkson Christian Reformed Church.*

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**ADMISSION:**  
**Adults — \$3.75**  
**Senior citizens and students under 18 — \$2.00.**  
*Tickets available at the door.*

# Calendar of Events

**Ontario**

June 6 Spring Concert by **New Life Choir** of St. Catharines, in the Grimsby (Mountainview) Chr. Ref. Church at 8:00 p.m. Freewill offering for Shalom Manor.

June 6 Concert (organ) by Chris Teeuwssen in St. Thomas Anglican Church, Ontario St., St. Catharines, Ont. at 8:30 p.m.

June 11 Hollandse dag in het Moorefield Park. Aanvang 10 uur Spreker Ds. J.W. Vanden Berg.

June 23-27 The Canadian Reformed Fellowship's summer institute at Ontario Theological Seminary, 25 Ballyconnor Court, Willowdale. Theme is Exposition for the 80s and features five major addresses.

**Andre Knevel organ concerts:**  
**Brantford:** in the Alexander Presbyterian Church, (corner of Colborne and Peel St.) **May 31.**

**Focus on the Family — Film Series**  
**May 28:** Film 4: Preparing for Adolescence: The Origins of Self-doubt.  
**June 4:** Film 5: Preparing for Adolescence: Peer Pressure and Sexuality.  
**June 18:** Film 6: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife.  
**June 25:** Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex, and Children. Time: 8:30 p.m., in the Guelph Chr. Ref. Church.

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**Alberta**

May 25 4 - 8 p.m. Edmonton Interchurch International Development Education Association (local Ten Days) Annual Meeting. Dr. Roy Neehal, from Trinidad, speaker, at Robertson-Wesley United Church.

June 11 Alberta Interleague Women's Rally — Rev. H. Praamsma speaker.

Aug. 10-17 Edmonton, Billy Graham Crusade.  
 Mr. Houtman of Christian Stewardship Services plans to be in:  
 B.C. — **June 23-28**  
 Alberta — **July 2-16**  
 He is available for personal visits.

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**Miscellaneous**

June 10-20 Grand Rapids, Mich. Christian Reformed Church of North America synod.

July 20-24 Dallas, Texas. Christian Booksellers Association annual meeting.

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**NEXT ISSUE**

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. May 30	Wed. May 28	Fri. May 23-10 a.m.	Thurs. May 22-10 a.m.
Fri. June 6	Wed. June 4	Fri. May 30-10 a.m.	Thurs. May 29-10 a.m.
Fri. June 13	Wed. June 11	Fri. June 6-10 a.m.	Thurs. June 5-10 a.m.



# Books

Missions

## Mennonites in missions

**A People of Mission. A History of General Conference Mennonite Overseas Missions** by James C. Juhnke; published by Faith and Life Press, Newton, Kansas, 1979; 280 pages, paperback; price: \$6.95. Reviewed by Rev. Johan D. Tangelder.

At Wadsworth, Ohio, in 1872, the first board of missions of the General Conference Mennonite Church (GCMC) was formed. The first "foreign" missionaries were sent by the board to the Oklahoma native Americans. Not until 1900

were the first overseas commissioned and sent to India.

This book is the story of the Mennonite communities in North America breaking out of their cultural and religious isolation to become a part "of the greatest Christian missionary movement in history." The author describes the motivations and methods that led Mennonites to send missionaries abroad. He has written this history to aid the GCMC re-evaluate its achievements and failures of the missionary movement.

Juhnke writes from his Anabap-

tist position. He claims that the Anabaptists had been the only people of the Reformation to generate an effective missionary movement. However, gradually they lost "the memory of their missions-oriented beginnings." Juhnke states that the Mennonites' re-awakening to the missionary task has come through contacts with missions-minded Protestants. And throughout the years of mission development, the Mennonites became increasingly aware "of Anabaptism-Mennonitism as a religious option in its

own right." By the 1970s the GCMC's mission board asked missionary candidates where they stood concerning the Anabaptist concept of discipleship and non-resistance.

This book contains the history of the GCMC's four main mission thrusts. The first began with the mission to the Indians in the U.S.; the second started in India (1900), China (1919) and Zaire (1912); the third took place in Japan, Taiwan, and Columbia in the postwar era; and the fourth in new areas in

Africa and Latin America. And Juhnke has also included a list of missionaries; a list of members of Board of Missions/Commission on Overseas Mission; a brief note on selected historical sources; and a list of acronyms used in the text and an index.

James C. Juhnke is a history teacher and archivist at Bethel College (North Newton, Kansas), a board member of Africa-Mennonite Mission and a former country director of Mennonite Central Committee work in Botswana.

The family

## Behaviour patterns in the family circle

**Behind Closed Doors. Violence in the American Family** by Murray A. Straus, Richard J. Gelles, Suzanne K. Steinmetz; published by Anchor Press/Doubleday, Garden City, New York and Toronto, Ontario, 1980; clothbound, 301 pages; price: \$13.50. Reviewed by Barbara Hudspeth, Hamilton, Ontario.

*Behind Closed Doors* is a study on family-related violence in the U.S.A. It is based on eight years of interviews and research by sociologists Richard Gelles, Murray Straus and Suzanne Steinmetz. Gelles and Straus are professors of sociology at the Universities of Rhode Island and New Hampshire, respectively, and Suzanne Steinmetz teaches in the College of Home Economics at the

University of Delaware. The study abounds in statistics and graphs, reading very much like the technical report that it is. If you expect a fast-moving documentary on spouse and child abuse, this can be cumbersome and frustrating.

Of particular interest to believers is the stance taken on child discipline. The biblical injunction to "spare the rod and spoil the child" is clearly frowned upon and lumped with a historical account of infanticide, child mutilation, castration and whipping, all rampant in Puritan as well as Roman societies and carried out, presumably, by overzealous religious idealists. The writers admit that defining the term "violence" was extremely difficult, and while they state at the outset

that physical punishment is not necessarily labelled as such, the ensuing study includes everything from spanking and slapping to wielding a gun or a knife.


This rather exhaustive report deals with every type of family aggression: parent-child, sibling, husband-wife, wife-husband and even child-parent. It tries to put the finger on causes, social patterns, and frequency, concluding with a small offering of band-aids and solutions.

If the level of physical punishment in your home is high (whether your motivation be Scripture or unrestrained anger), this report indicates that your children will very likely grow up to abuse their own children and possibly their spouses — a prediction worth

pondering for any conscientious parent.

It is also interesting to note that Jewish families have the lowest violence rates except when it comes to wife-husband abuse! The study tries to downplay any religious influence here by suggesting this non-violent tendency is due to high income, greater education and frequency of professionalism in occupations amongst the Jewish people.

*Behind Closed Doors* is a thoroughly American study, very frightening and disturbing in its findings, and indeed relevant to Canada. We cannot afford to close this book smuggly and overlook an equally appalling occurrence of violence in Canadian families.



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## In your family's best interests:

**Christian Parents: Building a Child's Character** focuses on the development of today's child in the family setting and offers both clinical observations and biblical insight on the child's development and the positive parental role. The book is written by a parent who has the experience of nurturing his own children and who has studied the subject thoroughly academically. But Rev. Zegerius can also draw on his involvement in youth activities as a camp counsellor and group leader, and from his position as a pastor in The Presbyterian Church of Canada.


Written with the urgency of love for today's children and their parents, **Christian Parents** reflects the conviction that the Christian family is the family of the future. It reassures parents that the Christian order of the family will endure through the confusion and perplexities of our time. It is, therefore, a book of faith, of hope, and of love; a book suitable for today's Christian parent.



## Christian Parents Building a Child's Character

by Rev. Hans Zegerius

**\$8.95** at your local bookstore or from  
Hardcover

 **Guardian Publishing,**  
99 Niagara St., St. Catharines, Ont. L2R 4L3.